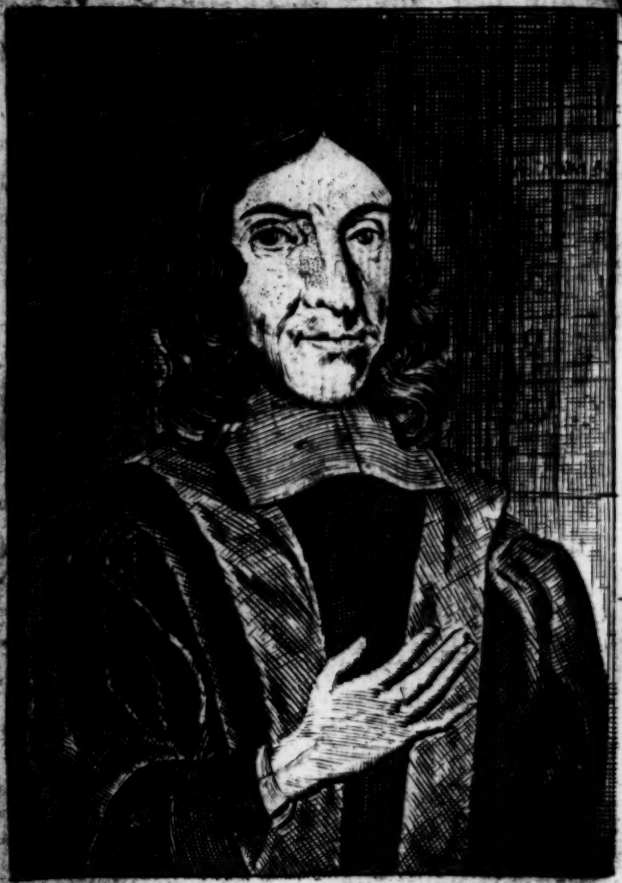

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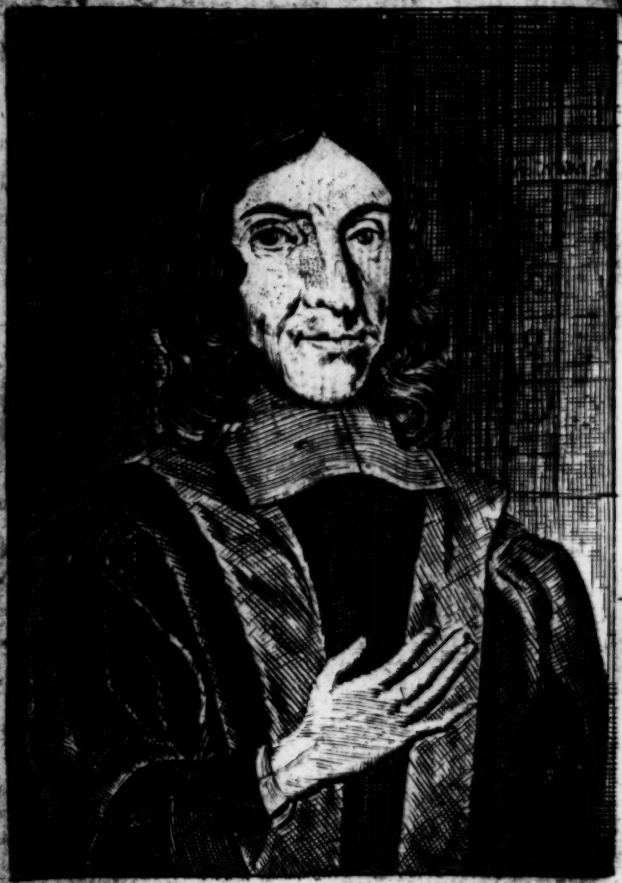

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# *ENGLISH*
# EXAMPLES
## OF THE
# Latine Syntaxis:
## OR

The Rules of the Latine Syntaxis Exemplefied in Engliſh Sentences, fitted and framed to the Conſtruction of thoſe Rules.

In order to the bringing of Learners to a more clear and full underſtanding of thoſe Rules by the Tranſlating of theſe Examples.

With an Intermixture of Critical Notes and Grammatical Obſervations, (*mantiſſæ loco*) added for the diverſion of Teachers, and inſtruction of Learners.

By *WILLIAM WALKER*, B. D.
*Schoolmaſter of Grantham in Lincolnſhire.*

*LONDON*,
Printed for *Thomas Sawbridge*, at the three Flower-de-luces in *Little Britain*, 1692.

# ENGLISH
# EXAMPLES
## OF THE
## Latin Syntaxis:

UMI

# THE PREFACE TO THE READER.

Courteous Reader.

TRanſlation *of the* Native Language *into any* Foreign Tongue, *being acknowledgedly a ready and effectual Inſtrument towards attaiinng to the Propiety and Elegancy of that Tongue, I ſhall not tire you in the Proem of my Diſcourſe with a tedious, becauſe a needleſs, and therefore a needleſs becauſe a trite, and even thred-bare worn Common Place on that Subject. He that would ſee more of it, may conſult what that excellent Inſtitutor of Youth, Mr.* Roger Aſcham, *hath learnedly and judiciouſly written upon it.*

*Many and various ways of Tranſlating are propoſed for the attaining of the* Latine Tongue: *They are all beneficial in*

*their kinds and measures, and I will detract from the worth and praise of none. Among the rest, yet not so as to prefer it before the rest, (that I leave to the judgment of others) I will be so bold as to recommend the way of* Translating English Examples, fitted and framed to the Rules of the Latine Syntaxis, *in an orderly way of procedure through the whole body of it; there being these benefits by it:*

*First, a more clear understanding of the* Meaning *of the Rules of the Syntax.*

*Secondly, a more firm retention of the* Words *of those Rules.*

*And consequently, where the whole is gone thorough, and assurance (unless there be in the Learner a deficiency of Parts and Pains) of knowing and remembring the whole Syntax, in all the Branches and Exceptions of it; and so a becoming perfect Master of all that most excellent and most useful part of Grammar.*

*Having these things in my view and prospect, when I first publish'd my* Improvments to the Art of Teaching, *I did insert into that Work a* Specimen

*of*

AUGUSTISSIMO
Sacrosanctæ & Individuæ
TRINITATIS
Apud Cantabrigienses Collegio,
A B
*Henrico VIII.* Magnificentissimo Anglorum Rege, Regaliter Fundato;

Ingenuarum Artium Institutori Scientissimo,
Bonorum Morum Instructory Sapientissimo,
Juvenilium Mentium Informatory Prudentissimo,
Pietatis, Probitatis, Eruditionis,
Seminario, Florentissimo,
Academiæ in Academia:

*GVILIELMVS WALKER*,
Scholæ Publicæ Granthamiensis Magister, Ejusdem olim Collegii Alumnus, Hoc Opusculum, tanquam
Illius in se Benevolentiæ,
Suæque in ipsum Observantiæ,
MONUMENTUM,
Amoris, Honoris, Officii, Gratitudinis Ergô,
Humillimê, Pientissimè,
D. D. C.
*Anno Domini* M.DC.LXXX.VI.

*of this designed Project, going thorough the* three Concords, *and desiring that any other, at more leisure than I then was, would go on in the same way throughout the whole Syntax. None appearing to me in the mean time to have done it, I did in the* second Edition *of it continue the same desire; but yet withal advancing that* Specimen *through the whole* Regiment of a Noun, *as far as to the Pronoun.*

*In the mean time, whilst that Edition was going off, I was earnestly mov'd by several persons and most particularly and most importunatly by my very worthy and very learned Friend, Mr.* John Twells, *Schoolmaster of* Newark, *to go thorough with the whole my self. And now accordingly (having long waited first to see what would be done by any other, and finding nothing done so far as I could learn to satisfaction, tho' I have heard of some Attempts made that way) I have at last, in a separate Work by it self, made a progress through the* whole Syntax *hoping that the latter Parts would be answerable to the former; as useful, & therefore*

*fore as acceptable as they were.*

*And to render them the more such, I have taken great care, and not a little pains, to fit the* Rules about the Particles *(the most elegant and difficult parts of Grammer) with* Examples translated mostly out of Latin into English: *which, because I would not over charge the Work with unnecessary matter, are many times but imperfect and broken peices of Sentences, containing only so much of the whole, as might serve to exemplifie the Construction of the Particles considered in them. Which as it was fit the Reader should understand the reason of, so I hope that understanding the reason of it, he will excuse it.*

*For the rendring of the whole Work profitable in point of* Religion *and* good Manners, *it being necessary that* Rules of good Living, *and* Principles of civil Conversation, *should be instilled betimes into the heads, and impressed early upon the hearts of Children, I have now and then cast in some short and smart* Moral and Prudential Sentences, *intermixed with the rest, which are of themselves insipid enough, as hoping that by being so*

long dwelt upon by the Minds of Learners, as to be transſlated by them into their Latines, they may come to be ſo deeply rooted into their Memories, as hereafter to be transſlated by them into their Lives: and ſo conduce, as directly to make them good Scholars, ſo by the bye to make them alſo good Men. Which two things are the two great Aims, which every Inſtitutor of Youth ſhould mainly and intentionally drive at: And where the one is without the other, namely Learning without Religion, it ſerves many times but to make men the more deſperately debauch'd, and the more miſchievouſly wicked, as we ſee by the too many and too ſad Inſtances therefore in this preſent Age of ours; an Age, which I know not well whether more rightly to call, An Age of Debauch'd Learning, or of Learned Debauchery. Aſſuredly never was there ſo much of both, if ever ſo much of both, if ever ſo much of either, in any preterlapſed Age, as in this. And conſequently the more need there is of the Teachers utmoſt care and pains, to breed up the Children committed to his charge, unto Religion as well as unto Learning;

*and as far as the nature of matters will bear, to read to them a* Lecture of Divinity *upon every* Subject of Humanity, *and to temper all his* Diſcourſes of Philology *with* Interſperſions of Morality.

*And becauſe I have a long time deſigned* An Entire Comment on the whole Syntaxis, *therefore in the mean time, till that greater Work be finiſh'd, (if God ſhall grant me Life and Health, and Leiſure to finiſh it) I have here and there, according to the way begun in my firſt* Specimen, *interſperſed ſome* Critical *and ſome* Exegetical Notes, *fit for all Learners to know, and not unfit for ſome Teachers to read. So making this Book both the more pleaſing, & the more profitable unto both.*

*And now having ſaid this, which is as much as I think proper and pertinent to be ſaid on this account, I will not lengthen out your trouble with a multiplicity of Words, or an impertinency of Matters; but committing the Work to you and you to God, remain.*

*Grantham,*
*March 25. 1683.*

Your Servant
For the Publick Good,
*W. W.*
English

# English Examples

Framed according to the Rules of the

# *Latine Syntaxis.*

## The First Concord.

### *Concordantia Nominativi ſeu Subſtantivi & Verbi.*

*VErbum Perſonale cohæret cum Nominativo. Numero & Perſona: ut,* Nunquam ſera eſt ad bonos mores via. Fortuna nunquam perpetuò eſt bona.

* *A Verb Perſonal agreeth with his Nominative (and Vocative) Caſe in Number and Perſon: as,* Præceptor legit vos verò negligitis. The Maſter readeth, and ye regard not.

* *And the Nominative ſhall in making and conſtruing Latine be ſet before the Verb.*

† *Examples where Perſonal Pronouns are only Nominative Caſes, Indicative Mood, Preſent Tenſe Active.*

(1) *With a Sign.*

I do fear, thou doſt laugh, he doth ſtrike, we do cry, ye do call, they do anſwer.

(2) *Without a Sign.*

I love, thou teacheſt, he readeth, we hear, ye learn, they play.

*Indic. Præſ. Paſſ.*

I am loved, thou art taught, he is read, we are called, ye are ſtricken, they are frighted.

I am bought, thou art ſold, he is beaten, we be blamed, ye be wounded, they be healed.

*Preterimperfect Tenſe Active.*

I did loſe, thou didſt ſeek, he did find, we did ſit, ye did ſtand, they did walk.

I mourn'd, thou weeptſt, he laugh'd, we ſung, ye leapt, they danc'd.

*Paſſive.*

I was named, thou waſt called, he was reproved, we were warned, ye were ſcourged, they were killed.

I was girded, thou wert armed, he was cut, we were hurt, ye were lead, they were drawn.

*Preterperf. Active.*

I have fought, thou haſt overcome, he hath waſhed, we have wiped, ye have ſcratched, they have bitten.

I have mown, thou haſt reaped, ſhe hath ſcattered, we have gathered, ye have laid up, they have carried out.

*Paſſive.*

I have been carried, thou haſt been bound, he hath been blamed, we have been praiſed, ye have been healed, they have been ſaved.

I have been honoured, thou haſt been crowned, ſhe hath been decked, we have been painted, ye have been nurſed, they have been cloathed.

*Preterpluperfect Active.*

I had tried, thou hadſt conſented, he had ſaid, we had believed, ye had held, they had eſcaped.

I had written, thou hadſt received, ſhe had read, we had recalled, ye had replied, they had granted.

*Paſſive.*

I had been ſeen, thou hadſt been heard, he had been accuſed, we had been condemned, ye had been ſaved, they had been killed.

I had been baptized, thou hadſt been confirmed, ſhe had been inſtructed, we had been corrected, ye had been admoniſhed,

niſhed, they had been commended.

*Future Tenſe Active.*

I will ask, thou wilt anſwer, he will have, we will hold, ye will command, they will obey.

I ſhall touch, thou ſhalt perceive, ſhe ſhall crave, we ſhall give, ye ſhall feign, they ſhall frame.

*Paſſive.*

I will be ſought, thou wilt be found, he will be taken, we ſhall be freed, ye will be detained, they will be diſmiſſed.

I ſhall be eaſed, thou ſhalt be burthened, ſhe ſhall be received, we ſhall be rejected, ye ſhall be commended, they ſhall be lamented.

* *Except a Queſtion be asked, and then the Nominative is ſet after the Verb: as* Amas tu? *Loveſt thou?*

Love I? teacheſt thou? readeth he? hear we? learn ye? play they?

Feared I? laughedſt thou? ſtriked he? cried we? called ye? anſwered they?

* *Or after the Sign of the Verb: as,* Venitne Rex? *Doth the King come?*

Do I play? doſt thou learn? doth he profit? do we ſee? do ye hear? do they feel?

Did I loſe? didſt thou ſeek? did he find? did we ſit? did ye ſtand? did they walk?

Have I fought? haſt thou overcome? hath he read? have we heard? have ye ſung? have they danced?

Had I tried? hadſt thou conſented? had he ſaid? had we believed? had ye ſtayed? had they departed?

Shall I ask? wilt thou anſwer? will he have? ſhall we hold? ſhall ye command? will they obey?

Am I loved? art thou feared? is he called? are we heard? be ye ſtricken? be they frighted?

Was I touch'd? wert thou named? was he warned? were we blamed: were we ſcourged? were they killed?

Have I been honoured?

haſt thou been fed? hath ſhe been nurſed? have we been decked? have ye been cloathed? have they been ſpoiled?

Had I been heard? hadſt thou been ſeen? had ſhe been condemned? had we been ſaved? had ye been killed? had they been buried?

Shall I be touched? wilt thou be perceived? ſhall he be ſought? ſhall we be found? will ye be lead? will they be drawn?

* *Likewiſe if the Verb be of the Imperative Mood: as,* Amato ille, *Let him love,*

Write thou, fight he, eat ye, drink they.

ſing thou, dance he, write ye, read they.

Do thou go, let him ſtay, run we, do ye ſit, let them ſtand.

Laugh thou, ſhout he, let us ſleep, walk ye, let them ride.

*Paſſive.*

Be thou ruled, let him be broken, be we held, be ye bound, let them be ſcourged.

Be thou loved, be he feared, let us be tamed, be ye enriched, be they advanced.

* *And ſometimes when this Sign* it *or* there *cometh before the Engliſh of the Verb: as,* Eſt liber meus, *It is my Book.* Venit ad me quidam, *There came one to me.*

It is a horſe, there was a mare, it is night, it was day, there blows wind, there falls Rain, there comes a Man, there went a Woman, it is I, it was thou, it had been he, it may be we, it might be ye, it ſhall be they.

*Yet it is not neceſſary, that in all theſe Caſes the Nominative be always ſet after the Verb: for,* Tu eras *may be as well ſaid, as* Eras tu, Liber eſt *as* Eſt liber.

*Potential Mood Preſent Tenſe.*

I may command, thou mayſt intreat, he may weep, we may laugh, ye may fight, they may overcome.

I may be touched, thou mayſt be tickled, he may be burned, we may be buried, ye may be covered, they may be concealed.

*Preterimperfect Tenſe.*

I might ſay, wouldſt thou believe? ſhould he read? we ought to learn, could ye ſee? they ſhould think.

Should I be commended? thou wouldſt be diſpraiſed, ought he to be deſpiſed? we ſhould be blamed, ye would be condemned, ought they to be puniſhed?

*Preterperfect Tenſe.*

I might have thought, thou wouldſt have believed, he ſhould have ſaid, we ought to have underſtood, ye ſhould have perceived, they would have pronounced.

I ſhould have been afflicted, thou wouldſt have been bewailed, he ought to have been vexed, we would have been freed, ye ſhould have been oppreſſed, they ought to have been warned.

*Preterpluperfect Tenſe.*

I had felt, thou hadſt feared, he had needed, we had believed, ye had come, they had gone.

I had been compared, thou hadſt been preſerved, he had been refuſed, we had been choſen, ye had been accepted, they had been rejected.

*Future Tenſe.*

I ſhall have eaten, you will have drunſt, he will have ſpoken, we ſhall have ſinned, ye will have ſorrowed, they ſhall have repented.

I ſhall have been ſaid, thou ſhalt have been ſeen, he ſhall have been fed, we ſhall have been filled, ye ſhall have been honour'd, they ſhall have been feared.

† *Examples where Nouns are the Nominative Caſes, and firſt Nouns Subſtantives proper.*

Peter ſleepeth, Paul prayeth, Joſeph ariſeth, Mary runneth, Thomas doubteth, John believeth.

Elizabeth rejoyced, Ly-

dia did hearken, Cæſar fought, Pompey fled.

Cicero hath intreated, Cato had reſiſted, Antony ſhall drink, Ovid will write.

The Horaces kill, the Curiaces are killed, the Decius's died, the Fabius's were ſlain, the Romans have conquered, the Parthians have been vanquiſhed.

The Perſians will fly, the Macedonians ſhall perſue, the Arabians ſhall be affrighted, the Ægyptians will be deſtroyed.

Doth George ſpeak? did Thomas hear? hath Edward taught? had Richard learned? will Robert profit?

Weeps Cleopatra? ſighs Hellena? do the Trojans mourn? did the Grecians ſing? have the Athenians fought? had the Lacedæmonians fled? will the Gauls be beaten? ſhall the Spaniards be quieted?

Would the Huns have been drowned? might the Scythians have been tamed? could the Carthaginians have been deſtroyed? ſhould the Italians have been enriched? ought the Britons to have been robbed?

*Secondly Nouns Subſtantives common.*

*And firſt without any Particle annexed.*

Fire burneth, Wood is burned, night hideth, day diſcloſeth, Winter waſteth, Spring draweth on, Summer approacheth, Harveſt is ended.

Wine is drunk, Bread is baked, Meat is eaten, Fleſh is roaſted, Corn is ſown, Hay is mown.

Doth gold glitter? did ſilver ting? hath braſs ruſted? will glaſs break? is iron heated? was lead melted? hath copper been beaten? had tynn been run? ſhall pewter be ſcoured?

Milk is curded, cream is ſtreined, butter is churned, cheeſe is preſſed, curds are ſweetned, cheeſcakes are baked, trees grow, flowers ſmell, leaves ſhoot, apples ripen, pears hang, plumbs fall, berries rot.

Boughs are ſhaken, cherries

cherries are picked, wallnuts are daſhed, ſmall nuts are gathered, ſhells are cracked, kernels are eaten.

Swans ſung, cocks crowed, hens cackled, chickens cheeped, pies chattered.

Men fought, Women ſcolded, boys wreſtled, girls ſcratched, children cried, ſervants laughed.

Let Knaves be cudgelled, let rogues be ſcourged, let beggars be whipped, let drunkards be fined, let thieves be hanged, let rebels be beheaded.

Should ſcolds be ducked? would Whores be aſhamed? ought Whoremaſters to be guelded? could Adulterers be branded?

Travellers will talk, ſouldiers will brag, lawyers will wrangle, merchants ſhall complain, ſcholars will diſpute, fools will prate.

Have eyes ſeen? have ears heard? have noſes ſmelt? have tongues taſted? have hands felt?

Hath Muſick pleaſed? had Learning flouriſhed? will Honour be fought? ſhall Vertue be honour'd? will Vice be puniſhed?

Arts are learned, ignorance is baniſhed, ſervants are beaten, ſlaves are ſold, much is ſpoken, little is minded, nothing is done, all is loſt.

*Secondly with the Particle* [a] *annexed.*

A Dog barketh, a Thief trembleth, a Lion roared, a Hare ſtarted, a Partridge flew, a Hawk purſued, a Sword hath cut, a Spear hath pierced, a Mouſe had ſlept, a Cat had watched, a Bird will fly, a Fiſh will ſwim.

Is a Pen made? was a Book written? hath a Penknife been whetted? had a Line been drawn? will a Blot be wiped out? ſhall a Whetſtone be rubbed? may a Sponge be ſqueezed?

*Thirdly with the Particle* [the] *annexed.*

The Father doth ſing, the Mother laugheth, the Child playeth.

The young man leaped, the old man danced.

The Lamb doth friſk, the Ewe did bleat, the Bull hath lowed, the Ox had laboured, the Sow ſhall farrow, the Pig will ſqueak.

The Hog is fatted, the Heifer was killed, the Deer hath been hunted, the Horn had been winded, the Huntſman will be wearied, the Hunting ſhall be ended.

Is the King Crowned? were the Rebels vanquiſhed? have the Souldiers been honoured? had the Rebels been ſubdued? will the Citizens be oppreſſed? ſhall the Countrymen be burdened?

Let the Fathers command, let the Children obey, let the Commanders direct, let the Souldiers fight.

The Husbands may labour, the Wives ſhould care, the Servants ſhould work, the Children could play.

The Swallows may have come, the Woodcocks might have ſtaid, the Cranes ſhall have departed.

† *Examples where a Noun and a Pronoun come together, which is called in Grammar* Evocatio.

¶ *Cùm prima vel ſecunda perſona immediate ad ſe evocat tertiam, ambæ fiunt primæ vel ſecundæ perſonæ: ut*, Ego pauper laboro, Tu dives ludis.

I John ſee, thou Peter talkeſt, we Edwards run, ye Richards ſtand.

I a Father ſpeak, doſt thou a Child hear? we Souldiers fight, do ye Citizens fly?

I the Man will go, do thou the Woman ſtay, we the Poor labour, ye the Rich laugh.

We Apples ſwim, ye Stones do ſink, let us Cocks crow, do ye Hens cackle, we Loaves be cut, ye Eggs be broken.

We old Men do talk, ye young Men do work, do we young Men work? do ye young Men work?

I Sun do ſhine, thou Moon didſt bluſh, we Stars ſang, ye Heavens did rejoyce.

I a Maſter have taught, have ye Scholars regarded?

† *Note, that the Verb muſt always be of that number and perſon that the Pronoun (whether it be expreſſed or underſtood) is of.*

Ego tuæ deliciæ iſtuc veniam; magna pars ſtudioſorum amœnitates quærimus. ſub. *nos.*

Æneas adſum. ſub. *ego.*

Populus ſuperamur ab uno. ſub. *nos.*

¶ *Nominativus primæ vel ſecundæ perſonæ rariſſimè exprimitur, niſi cauſâ diſcretionis: ut,* Vos damnaſtis, *quaſi dicat,* præterea nemo. *Aut emphaſis gratiâ: ut;* Tu es patronus, tu pater, ſi deſertis tu perimus; *quaſi dicat,* præcipuè & præ aliis tu patronus es. *Ovid.*

Tu dominus, tu vir, tu mihi frater eris.

I ſhouted, thou whiſperdſt, we walked, ye ran.

I intreated, thou commandeſt, we were praiſed ye were diſcommended.

I gave, thou didſt receive, we came, ye went.

I ſhall be ſcourged, thou wilt be hanged, we ſhall be enriched, ye will be ſpoiled.

I will be a Friend, I will be a Father, I will be a Husband.

Thou ſaveſt, thou defendeſt, thou feedeſt, thou cloatheſt.

We went, we ſought, we found, ye were mocked, ye were ſcourged, ye were tormented.

¶ *In Verbis, quorum ſignificatio ad homines tantùm pertinet, tertiæ perſonæ Nominativus ſæpe ſubauditur: ut,* eſt, fertur, dicunt, ferunt, aiunt, prædicant, clamitant, *& in ſimilibus: ut, Ter.* Fertur atrocia flagitia deſignâſſe. *Ovid.*

Teque ferunt iræ pœnituiſſe tuæ.

† *How this ſhould be imitated in Engliſh I ſee not, and ſo paſs it over.*

* *And that caſual word that cometh next after the Verb, and anſwereth to the queſtion* whom *or* what

*made by the Verb, ſhall commonly be the Accuſative Caſe: as,* Amo magiſtrum, *I love the Maſter.*

Uſe makes perfect, I know him well, truth gets hatred, love covers offences, honour nouriſheth arts, vertue deſerves praiſe.

Doſt thou hear me? will I leave thee? ſhall he teach me?

Fear thou God, Honour thou the King, keep thou thy Religion, defend ye your Country.

* *Except the Verb do properly govern another Caſe after him to be conſtrued withal: as,* Si cupis placere magiſtro, utere diligentiâ, nec ſis tantus ceſſator, ut calcaribus indigeas: *If thou covet to pleaſe thy Maſter, uſe diligence, and be not ſo ſlack, that thou ſhalt need Spurs.*

*Nominative.*

Love is a loadſtone, fire is hot, I am called John, I am thought rich, I lie dreaming, he runneth eating, thou drinkeſt ſtanding, we piſs lying.

*Genitive.*

He is accuſed of Theft, he is acquitted of Bribery, he is condemned of Covetouſneſs. Pity thy Father, have compaſſion on thy Mother, forget not thy Brother.

*Dative.*

Succour me, profit thy ſelf, diſprofit none, pleaſe God, obey the King, reſiſt ſin, tell me quickly, anſwer him readily, give to the poor, lend to the rich, repay to all.

*Ablative.*

Uſe exerciſe, enjoy comfort, I want Money, and yet I have diſcharged my Duty; rely on Virtue, bur brag not of Victory; change Fleſh for Bread, but eat Bread ſparingly; be glad of a little, and live of a little.

¶ *Non ſemper vox caſualis eſt Verbo Nominativus, ſed aliquando Verbum Infinitum. ut, Plaut.* Mentiri non eſt meum.

To fight is Manly, to cry

cry is Childiſh, to fly is Cowardly.

To Lie is Baſe, to Steal is Dangerous, to Rob is Deadly, to Counterfeit is Common.

To Delay breeds Danger, to make Haſte is ſafe, to Conſider is Wiſdom.

¶ *Aliquando oratio: ut, Ovid.* Adde quod ingenuas dediciſſe fideliter artes,
Emollit mores, nec ſinit eſſe feros.

To love his Parents is the duty of a Child.

To honour the King is the duty of a Subject.

To fear God is the property of Chriſtians.

To do well, and be ill ſpoken of, is the part of Kings.

To Laugh much bewray Folly.

To ſpeak much brings ſin.

To grow Rich makes Proud.

To live a good Life, gives hope of dying a happy Death.

To love Idleneſs brings to Diſgrace.

To delight in Ryot tends to Beggary.

To ſtrive with a mighty Man is folly in a mean Man.

For a Wife to be Chaſte is a Virtue.

For a Husband to be kind is a praiſe.

For a Prince to be Humble is an Honour.

For a Subject to be Proud is a ſhame.

Columbus's diſcovering America rendred him famous.

Alexander's Conquering Darius won him Glory.

Cæſar's beating Pompey procured him an Empire.

That he took Carthage got Scipio Honour.

That he forgave his Enemies, turned to Cæſar's glory.

That he Fought againſt his Country, proved Catiline's Ruin.

His killing Hector made Achilles dreadful.

Her relieving the Trojans, won Dido praiſe.

Their being at odds amongſt themſelves was the cauſe of the Grecians overthrow.

¶ *Ali-*

¶ *Aliquando Adverbium cum Genitivo* : *ut*, Partim virorum ceciderunt in bello, partim ſignorum ſunt combuſta ; ſed eorum partim in pompa, partim in acie, illuſtres eſſe voluerunt. *Cic. 2. de Orat.*

† *This cannot be exemplified in Engliſh: but an Adverb being a Nominative to a Verb without a Genitive Caſe may be exemplified.*

That *to morrow* when comes it ?

I wiſh that *before* had been afterward.

That *now* will never be.

That *hey brave* quite undid him.

† *Examples of Conſtruction where many Nominative Caſes coupled together come before a Verb, which is called in Latine* Syllepſis.

¶ *Syllepſis ſeu conceptio eſt comprehenſio indignioris ſub digniore.*

*Copulatum per conjunctionem*, &, nec, neque, & cum *pro & acceptum, eſt pluralis numeri ; ac proinde Verbum exigit plurale : quod quidem verbum, perſona, cum digniore ſuppoſito quadrabit : ut*, Quid tu & ſoror facitis ? Ego & mater perimus. Tu & uxor teſtes eſtote.

* *Many Nominative Caſes ſingular with a Conjunction copulative coming between them, will have a Verb plural, which Verb plural ſhall agree with the Nominative Caſe of the moſt worthy perſon* : *as*, Ego & tu ſumus in tuto, *I and thou be in ſafeguard.* Tu & pater periclitamini, *Thou and thy Father are in jeopardy.* Pater & præceptor accerſunt te, *Thy Father and thy Maſter have ſent for thee.*

¶ *Dignior autem eſt perſona prima quàm ſecunda, & dignior ſecunda quàm tertia.*

* *Where note, that the firſt perſon is more worthy than the ſecond, and the ſecond more worthy than the third*: *as*, Ego & mater ſumus in tuto, tu atque frater eſtis in periculo, neque ego neque tu ſapimus.

† *Engliſh Examples where the*

*the Nominative Cases are of the same person.*

Come hither to me thou and thou.

The Father and the Son walk together.

The Mother and the Daughter talk together.

Love and Majesty dwell not together.

Shall a Wife and a Whore be together in one House?

The King and Queen wish him to their Son-in-law.

Strength and Beauty are much desired by every one.

The Wind and the Rain fight one with another.

The Hare and the Dog run a pace.

War, and Famine, and Pestilence do ruinate Countries.

Righteousness, & Peace, and Truth, do make Kingdoms happy.

† *Examples where one Nominative Case is of the first person, and another of the second.*

I and thou will go home together.

Thou and I will seek him out.

Let thee and me love our Father.

Thou and I shall be safe whatever come of it.

Neither thou nor I have either luck or money.

Both thou and I must give an account of our selves unto God.

Nor thou nor I did any such thing.

† *Examples where one Nominative Case is of the first person, and another of the third.*

I and my Son are in health.

My Mother and I perswaded my Father.

I and my Man kept the House against the Thieves.

My Father and I drove the Sheep to the Fold.

I and my House will serve the Lord.

My Brother and I will go to the same School.

He and I are disputing here about trifles.

We and the French agree

agree like Man and Wife, but the Scots and we agree like Dog and Cat.

† *Examples where one Nominative Case is of the second person, and another of the third.*

Thou and thy Mother miss thy Father.

Thy Brother and thou are Idle Boys.

Art thou and Mary well?

Thy Boy and thou will get great Booties.

Come thou and thy Wife to my House to Dinner.

Thy Man and thou do Plow in one Field.

Thou and thy Master do Ride in the same Coach together.

Thy Dog and thou lie in the same Bed with fleas.

† *Yea, though no Conjunction Copulative be expressed between the foregoing Nominative Cases, yet may the Verb be plural: as, Ter.* Dum ætas, metus, magister prohibebant.

Wealth, Honour, Power, bewitch many Men to their undoing.

Vertue, Goodness, Charity, are much despised in these Days.

Beauty, Health, Strength are wished for by most Men.

Folly, Sin, Wickedness, are committed by all Men.

† *Yet this making the Verb to be plural, when many Nominative Cases singular go before the Verb, is not always observed in Authors, who sometimes set* a Verb singular *with divers Nominative Cases going before or after it, which Verb agrees in person with that Nominative Case that stands next it, whether before or after it, that is, in the same Comma with it. And this construction is that which the Latines call* Zeugma.

¶ *Zeugma est unius verbi viciniori respondentis ad diversa suppositа reductio; ad unum quidem expressè, ad alteram verò per supplementum: ut, Cic.* Nihil te Nocturnum præsidium palatii,

Palatii, nihil urbis vigiliæ, nihil timor populi, nihil concurſus bonorum omnium, nihil hic munitiſſimus habendi Senatûs locus, nihil horum ora vultúſque moverunt?

Mens & ratio & conſilium in ſenibus eſt. *Cic.* Ego & Cicero meus flagitabat. *Cic.* Mihi & res & conditio placet. *Cic.* Egit pater & filius ut tibi ſponderem. Ego & tu ſtudes. Ego dormio, & tu. Dormio Ego, & tu. Studes tu, & ego. Quid ego, & populus deſideret, audi. *Hor.* Perſuaſit nox, amor, vinum. *Ter.* Et eodem accedit ſervitus, ſudor, ſitis. *Plaut. Merc.* 41.

† *If it ſo fall out, that the Nominative Caſe that ſtands next the Verb is plural, then the Verb ſhall be plural; as in the example of* Zeugma *above: as it ſhall be ſingular, if the Nominative that ſtands next it be of the ſingular number, as in that of Virgil, Æn.* 1. *v.* 403, 404.

Haud aliter puppéſque tuæ pubéſque tuorum,
Aut portum tenet, aut pleno ſubit oſtia velo.

† *This kind of conſtruction ſeems to be nothing but an* Ellipſis, *or a not expreſſing of a Verb ſo many times underſtood as there are Nominative Caſes expreſſed. As in the above named example, with* præſidium *is to be underſtood* movit, *with* vigiliæ moverunt, *with* timor movit, *with* concurſus movit, *with* locus movit, *with* ora moverunt, *and with* vultus moverunt. *So in* Ego & tu ſtudes, *with* ego *is underſtood* ſtúdeo. *And in* Dormio ego, & tu; *with* tu *is underſtood* dormis, *&c.*

† *Sometimes when a Nominative Caſe hath another caſual word of the Ablative Caſe coupled to it by the Prepoſition* cum *in Latine, the following Verb is of the plural number, as if it had two Nominative Caſes, with a Conjunction copulative between them, going before it: as Virg.*

——Rhemus cum fatre Quirino
Jura dabant ——

Ego

Ego cum fratre ſumus candidi.

Littora cum plauſu clamor ſuperáſque deorum.

Implevêre domos —— *Ovid.*

† *This Conſtruction is moſtly poetical; but it may be exemplified in Engliſh.*

The Needle with the Thred are loſt.

A Sword with a Belt becomes a Souldier.

A Cow with a Calf went to the Market.

The Man with his Wife came to my Houſe.

The Ewe with her Lamb play together.

The Father with his Son were beheaded on the ſame day.

I with my Brother John will fight with you.

Peter with Edward beat four Bayliffs.

Vertue with Wealth make a Man to be reſpected.

You with your Wife may perſwade my Son to Marry your Daughter.

† *But this is not perpetual neither; for where a Nominative Caſe hath had another word coupled to it with* cum, *yet the Verb hath been of the ſingular number: as,* Tu, quid ego & populus mecum deſideret, audi. *Hor.* Occiſus eſt cum liberis M. Fulvius Conſularis. *Cic.* 1. *Cat.* Quod miraretur cum Coclite Mucius. *Juv. Sat.* 8. *v.* 264.

† *Sometimes divers Nominative Caſes come together without a Conjunction Copulative either expreſſed or underſtood betwixt them, as belonging both (or all, if they be more than two) to the ſame thing; and then if the Nominative Caſes be all of the ſingular number, the Verb ſhall be of the ſingular number alſo: as,* Herodotus homo fabulator ſcripſit —— 4. *Gell. lib.* 3. *cap.* 20.

† *This kind of Conſtruction is called by modern Grammarians* Appoſition. *And the Subſtantives ſo put together ſometimes are of divers numbers: as,* urbs Athenæ; turba luxurioſa proci.

† *In*

† *In this Conſtruction, if the name of a Man, or any living Creature, be the firſt Subſtantive in the Grammatical order of the words; and the other be the name of ſome lifeleſs thing, then the Verb is to agree with the firſt Nominative Caſe: as,* Tulliola deliciæ noſtræ tuum munuſculum flagitat. *Cic.* Deliciæ verò tuæ noſter Æſopus ejuſmodi fuit, ut — *i. e.* Æſopus deliciæ tuæ. *Cic.* In me turba ruunt luxurioſa proci, *i. e.* proci luxurioſa turba in me ruunt, *Ovid.*

† *But if the former Nominative Caſe be the name of a thing without life, then will the Verb agree with that Nominative Caſe, which comes after in the Grammatical order: as,* Tungri civitas Galliæ fontem habet inſignem. *Plin.* Oppidum Latinorum Apiolæ (*i. e.* Apiolæ oppidum Latinorum) captum à Tarquinio rege. *Id.*

† *In this kind of Conſtruction between the Subſtantives ſo put together, there is underſtood the Participle* ens, *or a Relative with a Verb Subſtantive:* Herodotus ens, *or* qui eſt homo fabulator; Procientes, *or* exiſtentes, *or* qui ſunt turba luxurioſa.

Cicero, a Man of great Eloquence, made Orations againſt Antonius,

Alexander, King of the Macedonians, with a ſmall Army ſubdued all the Eaſtern Countries of the World in Thirteen Years time.

Bucephalus, the Horſe of King Alexander, would ſuffer no Rider but his Maſter upon his back.

The Five Churches, a Town in Hungary, was taken by the Turks the ſame Year.

The City, a Hundred Hills, is one of the chief Towns in Tranſylvania.

The Three Taverns, a Town in Italy, is Thirty Three Miles off from Rome.

¶ *Verba Infiniti Modi pro Nominativo Accuſativum ante ſe ſtatuunt: ut,* Te rediiſſe incolumem gaudeo. Te fabulam agere volo.

† *When*

† *When a casual word comes between two Verbs, whereof the latter is the Infinitive Mood, the casual word is to be made by the Accusative Case: as in example;*

I bid thee go, I pray thee come, I intreated him to stay, I desired them to remember, I will cause you to be whipped, he forced me to run, you make me to be exceeding angry, they know me to be an honest Man, I know them to be very Knaves, they report the Romans to have gotten the upper hand, I know my Son to be in love.

† *But if the foregoing Verb be such a Verb as governs a Dative Case, then may that word which comes betwixt the two Verbs be either the Dative Case, as governed of the foregoing Verb; or the Accusative, as governed of the following Infinitive Mood: as;* Licitum est tibi ex hac juventute generum diligere. *Cic.* Domino non licet ire tuo. *Ovid:* Non licet hominem esse sæpe ita ut vult. *Ter.* Neque servitio me exire licebat. *Virg. See the Treatise of English Particles, c.34.r.21.n.1.*

¶ *Resolvi potest hic modus per* quod *&* ut, *ad hunc modum:* Quòd tu rediisti incolumis gaudeo, ut tu fabulam agas volo.

† *The Infinitive Mood with his Accusative Case before it, may be expressed by a Finite Mood, with a Nominative Case before* that, *and* quòd *or* ut *with it,* (*not indifferently, but*) *accordingly as the Construction requires: as,*

I bid, that thou be gone. I pray, that thou wouldst come, I entreated, that he would stay. I desired, that they would remember, I will cause, that you be whipped. He forced, that we ran. You do cause, that I am exceeding angry. They know, that I am an honest Man. I know, that they are very Knaves. They report, that the Romans have got the upper hand. I know, that my Son is in love.

*When*

*When the variation is to be made by* quòd, *and when by* ut, *see the Treatise of English Particles, c. 75. r, 3, 4, 8.*

¶ *Verbum inter duos Nominativos diversorum numerorum positum cum alterutro convenire potest: ut, Ter.* Amantium iræ amoris redintegratio est. *Ovid.* Quid enim nisi vota supersunt? *Id.* Pectora percussit, pectus quoque robora fiunt. *Virg.* — nihil hic nisi carmina desunt.

* *When a Verb cometh between two Nominative Cases of divers numbers, the Verb may indifferently accord with either of them, so that they be both of one person:* as, Amantium iræ, &c.

† *There is a twofold order of words, the one Natural or Grammatical, the other Artificial or Oratorial.*

*Of the Natural order this may be an example,* Nuptiæ sunt res honesta.

*Of the Artificial order this may be an example,* Honesta res nuptiæ sunt.

† *A Verb placed between two Nominative Cases set according to Natural order, most usually agrees with the former:* as, Nuptiæ sunt res honesta.

† *But a Verb placed between two Nominative Cases, set according to Artificial order, more usually agrees with the latter:* as, Sanguis erant lachrymæ.

† *Yet sometimes when the words are set in the Natural order, the Verb agrees with the latter:* as, Pecuniæ Imperiique libido sunt quasi materia omnium malorum. *Sal.*

† *This I set down because I see it alledged as an instance of this construction; but to me two Nominatives singular seem equal to one plural, and so the Verb may be said to agreen even here with the former.*

† *Sometimes when the words are set in the Artificial order, the Verb agrees with the former:* as Divitiæ sunt lege naturæ composita paupertas.

† *If*

† *If both the Nominative Cases be placed before the Verb, then the Verb more usually agrees with the latter*: *as*, Amantium iræ amoris redintegratio est. Pectus robora fiunt. Omnia pontus erat.

† *Yet when they are so set, sometimes the Verb is made to agree with the former*: *as*, Captivi præda militum fuerunt. Ossa lapis fiunt. Gaudia principium nostri sunt Phoce doloris. *Ovid.*

† *If both the Nominative Cases be set after the Verb, then the Verb usually agrees with that which stands next it*: *as*, Cic. in Piso. Aude nunc, ô furia; de tuo dicere, cujus fuit initium ludi compitales.

† *Those examples*, Quid enim nisi vota, supersunt? Quid nisi secretæ læserunt Phyllida sylvæ; Nihil hîc nisi carmina desunt, &c. *seem not to me to be proper examples to be alledged in this matter, though usually they be so: Because the rule proceeds of one Verb between two Nominative Cases; and in them there are belonging to each Nominative Case his particular Verb, whereof one indeed by an* Ellipsis *is understood only, and the other expressed. as*, Quid enim supereſt, nisi vota supersunt? Quid enim læsit Phillida, nisi secretæ sylvæ læserunt? Nihil hîc deest, nisi carmina desunt. *But he that will think otherwise shall not have me to contend with him about it.*

*This kind of Construction is hardly imitable in English, in which in the Natural order the Verb usually, if not always, agrees with the foregoing Nominative Case.*

† *But in the order Artificial we may make some exemplification of it*: *as*, The cause of Woes are Wars. Blood were her tears: The Souldiers Booty are the Captives. The Scholars delight are Books. The Truants fear are Rods. The Labourers encouragement are Rewards.

¶ *Impersonalia præcedentem Nominativum non habent*: ut Tædet me vitæ. Pertæsum est conjugii.

† *That*

† *That is, when Verbs are put Impersonally, there is no Nominative Case expressed wherewith they agree. But yet there is one understood, which is not so easie for every one to conceive of: as when it is said,* Tædet me vitæ. Pertæsum est conjugii. *Yet this may be supplied thus:* Vitæ tædium tædet me. Tædium conjugii pertæsum est à me.

*The not understanding, what Nominative Case to put to these Verbs made them call them Impersonals: though there be no such Verbs as Impersonals, unless in the infinitive Mood, where all are Impersonals. But this by the by.*

† *As to the translating of those Englishes, for which the Verbs accounted such are the Latines, these Directions may be taken notice of.*

† *If the English of a Verb Impersonal have nothing but the ordinary sign of its Impersonality,* it *or* there *before it; then no further care need be taken, but to translate according to rule that which follows it, and as it follows: as, It irks me of life,* Tædet me vitæ. *There began to be no agreement,* Cœperat non convenire.

It behoves me to depart. It concerns me to speak. There can be no pleasant living there. It repents every man of his Fortune. It irks us all of pleasures. It not irks me only of my Folly, but shames me too. Does it not repent you of your endeavour?

† *If the English of a Verb Impersonal have a Casual word before it, it is to be considered what Case the Latine Impersonal governs after it, and into that Case is the Casual word, that comes before it, to be put; as, I must write,* Me oportet scribere. *Thou mayst read,* Tibi licet legere.

They ought (*oportet*) to be thankful.

Travellers (*they say*) may (*licet*) lye by Authority.

When Kings command Subjects must obey.

Scholars ought (*oportet*) to remember and requite their Teachers.

Souldiers

Souldiers must follow, when Captains go before.

I may perish for any help from you.

† *But for the translating of* must *or* ought *see the Treatise of English Particles, ch.* 55. *&* 58.

¶ *Nomen multitudinis singulare quandoque verbo plurali jungitur: ut,* Pars abiêre.

† *A Noun of multitude is such a word, as in the singular number signifies many things collected into one: as,* a heap, a flock, a people, *&c. Whence it is also called a Noun Collective.*

*To such Nouns, though of the singular number Authors have sometimes joined a Verb plural: as,* Pars abiêre.

† *And sometimes a Verb singular: as,* Pars stupet, *Virg.*

† *In the singular number they had respect unto the* word, *in the plural they had respect unto the* things *signified by that word.*

† *We may exemplifie that kind of construction perhaps thus:*

Part became Birds, part were turned into Beasts, part held the Boat when they were ducked into the Water, part cut the Cables.

Abundance of Men are destroyed with Gluttony, a power of Souldiers rushed into the Town, a multitude of Fishes are daily taken in that River.

The Parliament have taken it into consideration, the Council stay for the coming of the King, the people are mad when Taxes are laid, let all the company of us go to Dinner with the Major,

† *But in these it will not be good to dare in our use to go beyond the warranty of example.*

† *A Partitive sometimes hath the construction of a Collective, and being of the singular number hath a Verb plural joined to it: as,* Uterque deluduntur dolis. *Plaut.* Aperite aliquis ostium. *Ter.* In suas quisque ædes regressi. *Flor.* 1. 13.

Bring me some Beer some Body, they got every Man upon his own Horse, they were both sore scared at the sight.

Some body make me a fire here quickly, we suf-

fer

fer every one his misfortunes, they died both on one and the ſame day.

Run ſome body and fetch the Nurſe, every Man take your Swords in your hands, both of them have the ſame thoughts of you.

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## The Second Concord.

### *Concordantia Subſtantivi & Adjectivi.*

A *Djectivum cum Subſtantivo genere, numero, & caſu conſentit: ut Juven.*

Rara avis in terris, nigróque ſimillima cygno.

¶ *Ad eundem modum Participia & Pronomina Subſtantivo adnectuntur: Ovid.*

Donec eris felix multos numerabis amicos:
Nullus ad amiſſas ibit amicus opes.

*Senec.* Non hoc primum pectora vulnus mea ſenſerunt; graviora tuli.

* *The Adjective, whether it be Noun, Pronoun, or Participle, agreeth with his Subſtantive in caſe, gender and number: as* Amicus certus in re incerta cernitur, *A ſure Friend is tried in a doubtful matter.* Homo Armatus, *A Man Armed.* Ager Colendus, *A Field to be Tilled.* Hic vir, *This man.* Meus herus eſt, *It is my maſter.*

*Engliſh Examples.*

(1) *Where the Adjective comes together with the Subſtantive ſet next after it.*

A good Man is a wiſe Man, and an evil Man is a fooliſh Man.

A black Swan is a rare Bird, and a white Crow is a ſtrange ſight.

The evil Life of a good Preacher,

Preacher, brings great disgrace to sound Doctrine.

Evil words corrupt good manners, and evil manners destroy great Kingdoms.

Soft Fire makes sweet Malt, and sweet Malt makes strong Ale.

A tall Man with a long Neck in a white Doublet, killed two Sparrows sitting on a high House with one stone.

The untimely Death of a loving Husband is a bitter Fountain of much Grief to a kind Wife.

The eager Contention of disagreeing Princes is the sad destruction of flourishing States.

My Son loves thy daughter, and thy Daughter is in love with my Son.

Our Lad is gone to your House, and your House is quite gone to decay.

Your Master is gone with his Wife to his Garden, and our Children with their hands pluck up fine flowers.

She views her wrinkled Face in a broken Glass, and washeth her Yellow Teeth with Red Wine.

He holds Three Eggs in one Hand, and reads a long Letter in a little space.

When Civil Wars cease, then expect happy times; and when happy times return, then expect Civil Wars.

Good Natures many times prove evil Traytors.

(2) *Where the Adjective comes together with the Substantive set next before it.*

A House full of Gold Coined would not make a Miser Rich.

A Temple Adorned with Pictures innumerable was to be seen on a Hills high top.

A Tongue speaking things shameful, bringeth to the speaker things harmful.

Water flowing from a Fountain inclosed, ran in a Channel new digged.

A Wife bemoaning a Husband dead, sat besides Children weeping.

A Traytor ready to shed Blood Royal, deserves to be cut off by a Death untimely.

A Conſcience wounded is a burthen inſupportable.

Land fruitful and well Tilled, brings a Crop plentiful in a Year ſeaſonable.

(3) *When the Adjective is parted from his Subſtantive coming before it.*

A Kingdom is happy when Peace is preſerved carefully, and Juſtice adminiſtred duly.

The Man went away ſorrowful, when he ſaw that a Woman lay weeping upon the ground.

Wiſdom is accounted vain, where Vice is found to be gainful.

The Shepherd is ſaid to be diligent when the flock is thriving.

Where the Teacher is skilful and painful, there the profiting of the learner is hopeful.

(4) *Where the Adjective is parted from his Subſtantive coming after it.*

Happy are the times when Truth and Peace do flouriſh.

Glorious in all Ages will be a Wife, Righteous, and Valiant King.

Hateful is the Name, woful is the Life, and fearful is the Death of a Traytor.

Fair is thought the Child by the fond Mother.

Terrible, Men ſay, will be the ſentence of the laſt Judgment.

Unquenchable, it is believed, ſhall the fire of Hell be.

Great is the peace of an undefiled Conſcience.

Mine is the comfort, thine will be the glory, of Deeds well done.

† *Adjectives of the Comparative Degree with their Subſtantives.*

Yellow Gold is more precious than white Silver.

Deſpiſed Vertue is more chooſable than Honoured Vice.

Cicero was Eloquanter than Cato, but Cato was Conſtanter than Cicero.

Of the two Kingdoms Spain is the larger, but France is the richer.

Unjuſt Peace is better than a juſt War, and War abroad is more deſireable than War at home.

A little with quietneſs is more wiſhable than a great deal with vexation.

The Sea is deeper than a Bucket, and Eternity is longer than time.

*Adjectives of the Superlative Degree with their Subſtantives.*

The ſhorteſt Day hath the longeſt Night.

The holieſt Life may expect the happieſt Death, and the beſt Work hope for the biggeſt Reward.

The Learneſt Clerks are not always the wiſeſt Men, nor are the beſt Preachers ever more the holieſt Chriſtians.

Cicero was the moſt Eloquent of Pleaders, but Cæſar was the moſt Prudent of Commanders.

Solomon was the wiſeſt of Kings, and Hercules was the ſtrongeſt of Men.

Socrates was accounted the wiſeſt of Philoſophers, and Alexander the moſt Fortunate of Conquerors.

Ariſtides was the Juſteſt among the Grecians, and Craſſus the Richeſt among the Romans.

¶ *Examples where ſeveral Subſtantives ſingular, with a Conjunction Copulative expreſſed or underſtood, coming between them, have an Adjective plural: which kind of Conſtruction is called* Syllepſis.

‡ *Copulatum per conjunctionem* &, nec, neque, *& cum pro* &, *acceptum, eſt pluralis numeri, ac proinde Adjectivum exigit plurale. Quod quidem Adjectivum tum digniore Subſtantivo genere quadrabit: ut,* Ego & mater miſeri perimus.

¶ *Dignius autem eſt Maſculinum quàm Fœminium aut Neutrum; & dignius Fœminium quàm Neutrum: ut,* Rex & Regina beati. Chalybs & aurum ſunt in fornace probati. Hinc per vim leges & plebita coactæ.

* *Many Subſtantives ſingular, with a Conjunction copulative*

copulative coming between them, will have an Adjective plural. Which Adjective shall agree with the Substantive of the most worthy gender: as, Rex & Regina beati, *The King and the Queen are blessed.*

* *Where note, that the Masculine Gender is more worthy than the Feminine, and the Feminine more worthy than the Neuter.*

Your Father and Mother are dead.

Mars and Venus were taken Naked by Vulcan in a Net.

My Brother and Sister were brought alive and safe to shoar.

The King and Queen are walked abroad arrayed in Royal Robes.

He hath made his Wife and Child miserable by his Naughtiness.

Both my Horse and Mare are White.

There lay Anthony and Cleopatra drunk, Pyramus and Thisbe lie here buried in one Tomb.

† *So it is when one Substantive is coupled to another by the Preposition* with, *noting company or consociation*: Ego cum matre fumus candidi.

He thrust the Mother with the Son into the Prison to be killed with Hunger.

The King with the Queen rode Crowned through the City.

He found the Man with the Woman naked in Bed.

He took the Dam with her Young alive in the Nest.

There goes Wife with Husband Clothed in Scarlet.

Venus and Mars ran away ashamed.

† *Yet sometimes in this kind of Construction the Adjective as well as the Verb is of the singular number*: Cic. 1. Catil. Occisus est cum liberis M. Fulvius Consularis.

¶ *At cum Substantivi res inanimatas significant, Adjectivum in Neutro genere usitatius ponitur*: ut Sal. Ira & æmulatio permista

sunt. Virga tua & baculus tuus ipsa me consolata sunt.

* *But in things not apt to have life the Neuter Gender is most worthy.*

Honour *decus*, and glory *gloria*, are placed before our Eyes.

Nor Kingdom, nor Crown, are to be compared to a good Conscience.

Neither Peace nor Right (*jus*) are lovely in the Eyes of Evil Men.

Both Law and Gospel are contrary unto evil doings.

Counsel and Reason are to be heard before we proceed to action.

War and Bloodshed (*cædes*) are hateful to good Men.

* *Yea in such Case, though the Substantives be of the Masculine or Feminine Gender, and none of them of the Neuter, yet may the Adjective be put in the Neuter Gender: as, Cic.* 1. *Off* Pulchritudinem, constantiam, ordinem in consiliis, factisq; conservanda putat. *See Saturn. Mercur. major. l.* 5. *c.* 7.

Righteousness and Peace have kissed each other.

Death and Life are placed in the power of the Tongue.

Wind and Tide are contrary to our Journey.

Bread and Drink are more necessary unto Life than Gold or Silver.

Wind and Rain are hurtful unto ripe Fruits.

Fire and Snow are contrary to each other.

† *Yet this is not always observed in Authors: for Quintil. l.* 1. *c.* 10. Grammatice quondam & Musice junctæ fuerunt.

*No more than the former Exception was by Lucan, who said*, Hinc leges & plebiscita coactæ. *Which expression Mr. Farnaby calls* Præposterum Zeugma *so nor by Cicero, when* pro Planc. *he said*, Amor tuus & judicium tuum de me, multum mihi dignitatis est allaturus.

† *But if one of the Substantives*

*ſtantives ſignifie a thing with life, and the other ſignifie a thing without life, the Adjective ſhall agree with the Subſtantive that ſignifies the thing with life.*

Jane fac æternos pacem pacíſque mini Iros.

*Ovid.*

Omnia tuta vides, claſſem ſocioſque receptos *Virg. 1. Æn.*

Our Founder and Foundation are Honourable in the ſight of all wiſe Men.

The Author and Work were both condemned to the flames.

The Land and the Inhabitants are alike unmanured, and barbarous, and inhoſpitable.

Both the Orator and his Orations were to be commended.

Both the Hen and Egg were white.

The Sheep and Sheepfold are both ſafe.

† *And yet Statius Theb. 7. ſaid,* Jura, fidem & ſuperos unâ calcata ruinâ.

† *Sometimes in Latine the Adjective, that hath relation unto two Subſtantives, agrees with that Subſtantive both for Gender, Number, and Caſe, that ſtands next to it, whether before or after it. And this kind of Conſtruction is called* Zeugma.

¶ *Zeugma eſt unius Adjectivi viciniori reſpondentis ad diverſa ſuppoſita reductio, ad unum quidem expreſsè, ad alterum verò per ſupplementum.*

† *Sometimes the Adjective agrees with that Subſtantive that ſtands next before it: as,* Et genus & virtus niſi cum re vilior alga eſt. Locus & tempus conſtitutum eſt, Maritus & uxor irata eſt.

† *Sometimes with that that ſtands next after it, as,* Iratus eſt maritus & uxor.

† *Sometimes that Adjective, which ſhould be placed between two Subſtantives, (which are not coupled together by any Conjunction) in the natural order, is in the artificial order ſet*

*after them both, and made to agree with the latter of them, though it were (if set in the natural order) to agree with the former of them*: *as* Non omnis error ſtultitia dicenda eſt. Paupertas mihi onus viſum eſt grave. Gens univerſa Veneti appellati.

† *Sometimes in Latine the Adjective agrees not with the Subſtantive that is expreſſed, but with ſome other that is underſtood by it, or with it. And this kind of Conſtruction is called by ſome* Syntheſis.

¶ *Syntheſis eſt oratio congrua ſenſui, non voce*: *ut*, Gens armati.

*The diſagreement betwixt the Subſtantive and the Adjective is ſometimes only in gender*: *as*, Anſer fœta, i. e. avis. Elephantus gravida, i. e. beſtia. Centauro in magna, i. e. navi. Tranſtulit in Eunuchum ſuam, i. e. fabulam. Illum ſenium (i. e. ſenem) Dii perdant. Nuper honeratos ſummo mea vulnera (i. e. homines qui me vulnerant) cœlo Videritis. Capita conjurationis trucidati, i. e. homines qui fuerunt capita conjurationis. Duo millia crucibus affixi, i. e. homines ad duo millia ſunt affixi.

† *Sometimes the diſagrement betwixt the Subſtantive and the Adjective is both in gender and number*: *as*, Gens armati, i. e. homines. Pars merſi (i. e. naturæ) tenuere ratem. Pars & certare parati, i. e. homines. Hic manus ob patriam pugnando vulnera paſſi, i. e. milites. Maxima pars vulnerati, i. e. homines.

† *Theſe and the like Irregularities we cannot exemplifie in Engliſh, becauſe our Adjectives vary neither in gender nor termination. The only way that I apprehend of exemplifying, is to frame Latine Examples, and then to Engliſh them, and by the Engliſhes of the Subſtantive and Adjective, that are to diſagree, to ſet in Parentheſis ( ) the Latine words for them*: *as*,

Part (*pars.*) were ready (*paratus*) to yield, though part were ſtill fighting ſtoutly. More

More than Forty Names (*nomen*) were assembled (*congregatas*) unto that place.

† *Though it matters not much if they be not imitated at all, their being set and taught in Grammar being only they may be known, not that they may be followed.*

¶ *Aliquando oratio supplet locum Substantivi*: *ut*, Audito regem Doroberniam proficisci.

To rise betimes in the Morning is very wholesom: and to go to Bed early is very profitable, as to sit up late at Night is exceeding wasteful.

To sleep too much is hurtful to the Brain: and to drink too oft is unhealthful for the Body.

That he comes so often to my House is delightful to me: and that I walk so much abroad is healthful for me.

That I live so long is troublesome to them: and that you live so well is pleasant to me.

That good Men serve God is hateful to evil Men, and that evil Men serve the Devil is troublesome to good Men.

It is sweet to see a young Man do as he should do.

It is profitable to spare needless cost.

It is easie to find a fault in another Mans life.

It is Christian to pardon a repenting Offender.

To do well and be evil spoken of is King-like.

To be always beginning to live is foolish.

To fear to touch the Lords anointed is safe.

† *Note, when a speech, clause, part of, or word in a speech, which is not a Noun or Pronoun, but some word used* (τεχνικῶς, *as they speak*) *to signifie it self only, and not some other thing by it; or an infinite Mood of a Verb, or an Adverb, or the like, answers to the question* who *or* what *made by an Adjective, and so stands in the stead of a Substantive to it, then the Adjective referring to it shall be the Neuter Gender: as,*

Audito regem Doroberniam proficiſci. Finire laborem incipias, parto quod avebas. *Hor.* Scire ſuum nihil eſt. *Perſ.* Et noſtrum illud vivere triſte Aſpexi. Velle ſuum cuique eſt *Id.* Sæpe vale dicto. *Ovid.* Quando erit illud eras?

Take your laſt farewel of him.

You have a long Come with you.

† *And if two clauſes, &c. be referred to in one Adjective, then that Adjective ſhall be the plural number; as if they were two Nouns of the Neuter Gender that were referred unto: as,*

To ſleep much, and drink often, are hurtful to the Body.

Building of houſes, and Marrying of Children, are hurtful to the Eſtate.

To riſe betimes, and ſtudy hard, are conducible unto your profiting in learning.

To lie long before you riſe, and to loiter much when you are up, are ill for you.

† *Sometimes in Latine an Adjective is found in a ſentence having no Subſtantive at all expreſſed for it, to agree withal, yet put in that gender that the Subſtantive is of, which it refers unto, being underſtood though it be not expreſſed: as,* Veſci ferina. i. e. carne. Laborare tertianâ. i. e. febre. Reus repetundarum, ſcil. pecuniarum. Lavari callidâ, ſcil. aquâ. Donari civicâ, ſcil. coronâ. In Tuſculano, ſcil. prædio. Tenere primas ſcil. partes. Eadem feceris, ſcil. opera.

*And ſo we ſpeak ſometimes in Engliſh.*

You may do it all under one, ſcil. labour. And then ſhall that wicked, ſcil. man, be deſtroyed, 2 Theſ. 2. 8. The wiſe, ſcil. Man, ſhall inherit glory, Prov. 3. 35. Rejoyce in the Lord, O ye righteous, i. e. Men, Pſal. 33. 1.

He went away the 4*th* of June.

I roſe at Four in the Morning.

I will be here again by twelve at Noon.

There were five againſt four.

The grey beat the black twelve ſcore at leaſt.

Let the dead bury their dead.

The wiſe and good are to be preferred before the rich and fair.

† *Note, when* Man *in Engliſh or* Homo *in Latine, is the word referred to, then the Adjective is to be of the maſculine gender: as.* Fortes creantur fortibus, & boni bonis. Doctus indocto quid præſtat? quod cæco videns.

† *But when* thing *in Engliſh, or* negotium, opus, quid, *or* quiddam; *or ſome ſuch like word in Latine, is the word referred unto, then the Adjective is to be of the neuter gender: as* Triſte lupus ſtabulis, i. e. quid triſte. Mors omnium extremum eſt, i. e. res extrema. Dulce ſatis humor. Varium & mutabile ſemper fœmina.

*So we ſay in Engliſh.*

To hit the white, i. e. white thing.

Life is a good to be deſired.

Sin is an evil to be feared.

† *Sometimes in Latine an Adjective put Subſtantively becomes the Subſtantive to an Adjective: as,* Amicus certus in re incerta cernitur Fortunate ſenex. *Virg.* Crudelem medicum intemperans æger facit. Tempus erat quo prima quies mortalibus ægris Incipit. *Virg.* Fallax ſerenum. Quantum eſt in rebus inane? *Perſ.* Magnum per inane. *Virg.* Bonum vitâ jucundius ipsâ. *Juv.*

*So we ſay in Engliſh.*

A deep hollow. My dear. The leaſt evil is not to be done for the obtaining of the greateſt good.

† *Sometimes in Latine the Subſtantive is of the Genitive Caſe, when the Adjective is of another Caſe. But that is either,*

1. *When the Adjective*

*is put Substantively in the Neuter Gender, and then the Genitive Case is the Genitive Case of Possession: as,* Paululum pecuniæ. Hoc noctis. Id manticæ. Quantum nummorum, tantum fidei. Libyæ extrema. Ne id quidem leporis habuerunt. Huic aliud mercedis erit. Hoc est signi. Non minus auxilii. Proponit mihi inania nobilitatis. Per diversa gentium terrarúmque volitabat. Incerta belli. Telluris operta. Strata viarum.

*So we say in English.*

The White of Hens Dung.

The Black of an Eye, or Bean.

The Grey of the Morning.

In the Dead of the Night.

The Cool of the Day.

2. *Or secondly, when the Adjective refers to another Case of the same word which is expressed with it in the Genitive Case, and to be supplied in the Case of the Adjective; and then the Genitive is the Case of Partition: as,* Nigræ lanarum nullum colorem bibunt. *Plin.* i. e. è numero lanarum lanæ nigræ nullum bibunt colorem. Canum degeneres ( i. e. è numero canum canes degeneres ) caudam sub alvum retrahunt.

Of the Hands the right is the stronger.

Of the Fingers the middlemost is the longest.

Of Wines the old is the best.

Of Friends the old are most to be esteemed of.

Of Books new are most inquired after.

Of Egge the long bring Cocks, the round Hens.

Of Scholars the learnedest are not always the wisest.

The

# The Third Concord.

## *Concordantia Subſtantivi & Relativi, ſive Relativi & Antecedentis.*

*WHen ye have a Relative, ask the Queſtion,* who *or* what? *and the word that anſwers to the Queſtion ſhall be the Antecedent to it.*

*The Antecedent moſt commonly is a word that goeth before the Relative, and is rehearſed again of the Relative.*

*The Antecedent is ſometimes rehearſed again expreſly with the Relative in the ſame clauſe that it is in: as,*

Cum viderem ex ea parte homines, cujus partis nos vel principes numerabamur. *Cic.*

Diem ſcito eſſe nullum, quo die non dico pro reo. *Cic.*

Legem promulgaverat, qua lege regnum Jubæ publicaverat. *Cæſ.*

*So in Engliſh:*

I have a Horſe, which Horſe is twenty years old.

He bought a Houſe, of which Houſe his Grandfather had been the owner.

Thou haſt a Friend, to which Friend thou mayſt commit all thy ſecrets.

A certain Bird was ſitting on a Tree, which Bird one felled thence with a ſtone.

I have a Dog, than which Dog no Lion is more fierce.

† *And when the Antecedent is rehearſed together with the Relative, it is of the ſame gender, number, and perſon, that the Antecedent is of: as in the forenamed Examples.*

*But moſtly the Antecedent is not ſet together in the ſame clauſe with the Relative, but in another clauſe before*

*before it distant from it: and then as it sometimes happens to be of the same Case with it, so many times it differs in Case from it.*

¶ *Relativum cum Antecedente concordat genere, numero, & persona: ut,* Vir bonus est quis? Qui consulta patrum, qui leges juráque servat.

* *The Relative agreeth with his Antecedent in gender, number, and person: as,* Vir sapit qui pauca loquitur, *That Man is wise that speaks few things or words.*

*English Examples.*

Thou hatest me without a cause, who am thy best Friend in the World.

I love the dearly, who yet art most unkind to me.

Despisest thou me, who am the Queen of Beauties?

He Married his Daughter whom he had so dearly loved, to an unworthy person.

They Persecute us innocent men, who have done good to them.

We Fathers love you Children, who are Obedient unto us Parents.

Husbands love us Wives, who are kind to them.

We Men honour you Women, who Adorn your selves with Vertue and Modesty.

I cannot but love that Man dearly, who hath been kind to me in my Adversity.

I cannot but keep that Mare well, which hath saved me in time of danger.

I cannot but think that Kingdom happy, which is governed by a Just and Merciful King.

Happy are those Kings whom Subjects love, and Enemies fear.

Miserable are those Countrys, which War and Famine do vex and waste.

Glorious are those times, in which Peace and Truth do flourish.

He sure hath a mind his Son should go to Hell, who by the example of his own evil Life teaches him the way thither.

Synthesis.

Syntheſis.

† *Yet in Latine Authors ſome diſagreements are betwixt the Relative and his Antecedent.*

1. *In perſon*: *as*, Quan quam quicum loquor? Cum uno fortiſſimo viro qui poſtea quam fórum attigiſti, nihil feciſti, *&c. Cic Fam l.* 15. *ep* 16.

*But here the Relative* qui *is referred, for the Perſon of it, unto* tu *underſtood by a* Syntheſis: *as if it had been ſaid*, Cum te uno fortiſſimo viro, qui.

2. *In Gender*: *as*, Ubi illic ſcelus eſt, qui me perdidit? *Ter. And. Here alſo the Relative* qui *refers for gender unto* homo, *by a* Syntheſis *underſtood in* ſcelus: *as if it had been ſaid*, Ubi ille ſceleſtus homo eſt qui habet ſalem quod in te eſt? *Ter. Eun. Where* quod *refers for gender not to* ſalem *the Maſculine gender; but unto* ſal, *or rather* ſale, *or* ſal *of the Neuter gender, ſignifying the ſame thing with* ſal *of the Maſculine.*

*Unleſs the clauſe* habere ſalem *may be conceived to be the Antecedent to* quod; *which perhaps is the more probable.*

Feſtivum caput, qui omnia ſibi poſthabenda putavit eſſe præ meo commodo. *Ter. Ad.*

Sibi conciliant, quod aptiſſimum eſt ad quiete vivendum, charitatem.

*But here* quod *is put for* quæ res.

3. *In number*: *as*: Si tempus eſt ullum jure hominis necandi, quæ multa ſunt. *Cic. pro Mil. Here* quæ *refers to* tempora *underſtood.*

Quo uno vincebamur à victa Græcia, id ereptum eſt illis. *Cic. in Brut. Here alſo* illis *refers unto* Græcis *underſtood.*

*Boeth. de Conſ. l.* 2. *proſ.* 6. Quid verò ſi corpus ſpectes, imbecillius homine reperire queas, quos ſæpe muſcularum quoque vel morſus, vel in ſecreta quæque reptantium necat introitus? *Here* quos *refers to* homines.

*Catul.* Tum jam nulla viro

viro juranti fœmina credat.

Nulla viri speret sermones esse fideles.

Qui dum aliquid cupiens animus prægestit apisci.

Nil metuunt jurare, nihil promittere parcunt.

*Here* qui *agrees with* viri, *of the plural number understood.*

¶ *Nec unica vox solùm, sed interdum etiam oratio ponitur pro Antecedente.*

* *Sometimes the Relative hath for his Antecedent the whole reason that goeth before him, and then he shall be put in the neuter gender and singular number: as,* In tempore ad eam veni, quod omnium rerum est primum; *I came to her in season, which is the chiefest thing of all.*

*English Examples.*

Now a-days one Neighbour envieth another, which is an ugly thing.

The two Brothers love one another very dearly, which is very rare.

You love to lie long in Bed in the Morning, which is ill for your health.

I Read much by Candle light, which is hurtful to my Eyes.

It is my care to keep a good Conscience, and that is comfortable to me.

They pamper their Bellies too much, and that wastes their Estate.

I am commanded not to stir from hence, and that keeps me here still.

I am busie in writing a Book, and that keeps me from going abroad.

Syllepsis.

¶ *Copulatum per Conjunctionem,* &, nec, neque, *&* cum *pro* & *acceptum, est pluralis numeri; ac proinde relativum exigit plurale.*

* *Many Antecedents singular, having a Conjunction copulative between them, will have a Relative plural.*

† *If the two or more Antecedents singular, that come with a Conjunction copulative betwixt them before the*

*the Relative, be both of the Neuter gender, then ſhall the Relative be of the Neuter gender alſo, as well as of the plural number*: as Steptrum & diadema quæ tu mihi prædicas inania ſunt.

* *Alſo if the Relative be refered to two clauſes or more, then ſhall the Relative be put in the plural number and neuter gender*: as, Tu multù dormis & ſæpe potas, quæ ambo ſunt corpori inimica; *Thou ſleepeſt much and drinkeſt often, both which things are naught for the Body.*

Thou playeſt oft and ſtudieſt ſeldom, both which things are ill for the wit.

He is long from home and idle at home, both which things are bad for the Eſtate.

We talk much and work little, both which things are unprofitable to Huſbandmen.

† *But if there be any difference in the Gender of the Antecedent, then in things apt to have life the Relative ſhall agree with the Antecedent of the moſt worthy gender*: as, Rex, & Regina, quos tu immortales prædicas, mortales ſunt.

Your Brother and Siſter, whom ſome reported to be dead, are alive and in health.

Is his Man and his Maid come again, who were gone away?

The Cock and Hen, which you gave me, are ſtollen from me.

That Lord and Lady, whom you ſo much honour, are much my friends.

Did you know that Tinker and his Trull, which were hanged the other day for Murder?

I have that Horſe and Mare ſtill which my Father left me when he died.

The Man with the Woman, which you ſaw alive yeſterday, are dead to day.

The Boy with the Girl, which had loſt their Father, have found him now.

The Wench with the Fellow, that were run away, are come again.

The

The Cow with the Calf, which went to the Fair, were sold for little when they came there.

*But in things not apt to have life the Neuter Gender is most worthy: so that if either of the Antecedents be of the Neuter Gender, the Relative shall be of the Neuter Gender: as,* Imperium & dignitas quæ petiisti.

That Civil War and homebred Discord, which were so pleasing to evil Men, now (thanks be to God) are at an end.

In one Year he ruined a Kingdom and Country, which his Ancestors had many Years preserved in a flourishing condition.

Have you brought the Milk and Cheese which I bad you bring?

Shew me the Ink and Paper which you bought me yesterday.

* *Yea, and in such case (that is when the Antecedent signifie things without life) though the Antecedents be all of the Masculine or of the Feminine Gender, and none of them of the Neuter: yet may the Relative be put in the Neuter Gender: as, Cic.* Quid est inconstantiâ, mobilitate, atque levitate, quæ vitæ nostræ mala solent inferre maxima, turpius?

Virga tua & baculus tuus ipsa me consolata sunt.

*Hence probably Gel. l.* 1. *c.* 14. Et memoratis multis magnisque rebus, quæ bene ac benevole fecisset; *because the Relative referred to things without life spoken of before, or perhaps to the word* res, *not as expressed before the Relative, but as understood with the Relative.*

When Night and Darkness, which had hindered the Fight, were ended.

He Patiently endured thirst, and rest, and abstinence from meat (*inedia*) which were commanded him.

He despised the honour, and glory, and money, which were offered to him, to tempt him to revolt from the King.

† *But it is not necessary that the Relative always must*

*muſt be of the Neuter Gender, when the Subſtantives going before ſignifie things without life: for Cic. 2. Offic. 1. ſaid,* Aut hæc ars eſt, aut nulla omnino per quam eas aſſequamur: *the Antecedents were* oblectatio animi *and* ratio conſtantiæ.

† *If one of the Antecedents ſignifie a thing with life, and the other a thing without life, the Relative ſhall rather agree with that Subſtantive that ſignifies the thing with life.*

Have you found your Horſe and Saddle which you had loſt?

I brought you both Bird and Egg, which I found in the Neſt.

I have ſeen boh the work and workman, whom you ſo commned.

War will deſtroy that Kingdom and People, which Peace would have preſerved.

† *Yet this is not neceſſary always: for Ovid ſaid,* Claſſe viriſque potens per quæ nova bella geruntur: i. e. per quas res.

† *Yea when things with life are conſidered,* ut res poſſeſſa *(ſaith Rhenius) ſometimes the Relative ſhall be the Neuter Gender; as Ter. Eun. 3. 2. 27.* Atque hæc qui miſit non ſibi ſoli poſtulat te vivere. *The Subſtantives referred to in the Relative* hæc, *are,* eunuches *and* ancilla; *unleſs it be ſaid that* munera *or* dona *is referred to therein.*

¶ *Relativum inter duo Subſtantiva diverſorum generum collocatum, nunc cum priore convenit: ut Val. Max.* Senatus aſſiduam ſtationem eo loci peragebat, qui hodie Senaculum appellatur; non procul ab eo flumine quod Saliam vocant.

*Cic.* Propius à terra Jovis ſtella fertur quæ Phaeton dicitur.

*Ovid.* Unus erat toto naturæ vultus in orbe.
Quem dixêre Chaos.

*Cæſ. 1. B. G.* Nacti portum, qui appellatur Nymphæum.

*Plin. l. 18.* Sydere illo quod Canículam appellamus.

*Suet. in Aug.* Locum quem Syracuſas vocabat.

*Liv. 6. l. 8. Mac.* Sacrificium

ficium fecit in eo loco quem Pyram appellant.

¶ *Nunc cum posteriore:* *ut*, Homines tuentur illum globum quæ terra dicitur.

Est locus in carcere quod Tullianum appellatur.

In coitu Lunæ, quod Interlunium vocant.

Hísque animus datus est ex illis sempiternis ignibus, quæ sydera & stellas vocatis. *Cic. Som. Scip.*

Animal plenum consilii, quem Hominem vocamus. *Cic.*

Ad eum locum, quæ Pharsalia appeliatur. *Cæs.* 3. *bel. c.*

Tunc consilia conjuncta quas Urbes dicemus. *Cic. pro Sextio.*

Mens cujusque is est quisque. *Cic. S. Scip. c.* 8.

* *When a Relative cometh between two Substantives of divers genders, it may indifferently accord with either of them: as,* Avis quæ passer appellatur; *or,* Avis qui passer appellatur? *The Bird which is called a Sparrow.*

*Yet though the Substantives be of divers numbers also: as,* Estne ea Lutetia, quam nos Parisios dicimus? *Is not that Lutetia that we call Paris? Or else,* Estne ea Lutetia quos nos Parisios dicimus?

*This Construction we cannot exemplifie in English, because our Relatives do not vary their genders and terminations yet I set these Examples for Translation, in which the Relative may be made as agreeing either with the former or latter Substantive.*

That sometimes flourishing Kingdom, which ye call England, hath of late been much spoiled by Civil-Wars.

That reasonable Creature, whom we call Man, doth many an unreasonable thing.

The Battle was fought in that place which they call the Pharsalian Fields.

He was born in the Town which is called Sulmo.

Those Heavenly Fires which Men call Stars, do shine

ſhine brighteſt when the Night is darkeſt.

¶ *Aliquando Relativum (aliquando & nomen Adjectivum) reſpondet Primitivo quod in Poſſeſſivo ſubintelligitur: ut Ter.* Omnes omnia bona dicere, & laudare fortunas meas, qui filium haberem tali ingenio præditum.

*Ovid.* Noſtros vidiſti fluentis occellos.

*Cic. 1. Cat.* Noſtrâ, qui remanſiſſemus, cæde contentum te eſſe dicebas.

*Ter.* Id mea minimè refert, qui ſum natu maximus.

*Cic.* Veſtrâ enim, qui ſumma cum elegantia & integritate vixiſtis, hoc maximè intereſt.

*Cic.* Tuum hominis ſimplicis pectus vidimus.

*Engliſh Examples.*

Hear my Voice who Cry to thee.

Mine is the better Cauſe, who have not taken up contrary Arms.

Nor doſt thou read my words, who am removed far off.

It is no concernment of thine, who art the youngeſt.

I love not to ſee thy Face, who haſt ſlandered me behind my back.

Heavy will be thy damnation that pretendeſt godlineſs, and practiſeſt wickedneſs

I much commend his Wit, who firſt invented Clocks.

There is no truſt to be given to his words, that thinketh one thing and ſpeaketh another.

Grant our requeſts, who fly to thee for ſuccour.

Take pity on our condition, who ſuffer moſt baſe things.

I admire at your Folly, who waſh a Blackamoor.

This is your great concernment, who have lived with much handſomneſs and uprightneſs.

No Body regarded my words, calling for help.

Every one lamented his Death, circumvented by treacherous Rebels.

He waſhed our ſtripes, miſerably torn with ſcourges.

You are of the Siſyphian

phian breed, as very a Thief and Cheat as he.

¶ *Quoties nullus Nominativus interseritur inter Relativum & Verbum, Relativum erit Verbo Nominativus: ut Boet.* Felix qui potuit boni fontem visere lucidum.

* *When there cometh no Nominative Case between the Relative and the Verb, the Relative shall be the Nominative Case to the Verb: as,* Miser est qui nummus admiratur, *wretched is that person who is in love with money.*

*English Examples.*

Wise is the Child which knoweth his own Father.

Rich is the Man that is content with his Estate.

Not he who hath little, but he who coveteth more, is a poor Man.

Will you contend with me, who have overthrown all that have opposed me?

He is to blame to despise thee, who art a better Man than himself.

Do no wrong to him, that offers none to thee.

It is a folly for them to flatter us, who know them to be Knaves.

They cannot but dearly love you, who are so kind to them.

We ought to be grateful to them who are bountiful to us

I found by them who are intimate with him, what his design was.

It is not fit that I, who have forced him to labour, should be idle my self.

What young Man is that, that looks on us so earnestly?

Is the House built up again, that was lately burned down?

Is that Kingdom now destroyed, which a while ago was in such a flourishing condition?

Are the Souldiers gone away that quartered at your House?

Have you found your Mares that were gone astray?

The Wars that are not just should not be waged.

The Peace that is just ought not to be broken.

¶ *A*

¶ *At ſi Nominativus Relativo & Verbo interponatur, Relativum regitur a Verbo, aut ab alia dictione quæ cum Verbo in oratione locatur.*

(I.) *A Verbo.*

* *But when there cometh a Nominative Caſe between the Relative and the Verb, the Relative ſhall be ſuch Caſe as the Verb will have after him:* as, Gratia ab officio, quod mora tardat, abeſt.

Felix quem faciunt aliena pericula cautum:

*Happy is he whom other Mens harms do make to beware.*

*Engliſh Examples.*

Do you diſpraiſe him whom all Men do commend?

You love that which I hate, and I hate that which you do love.

It becomes us to raiſe up thoſe whom Fortune hath caſt down.

I fear that I ſhall never be able to repay the courteſies, which you have ſhewed me.

Old Men remember all things which they regard, and young Men long for thoſe things which they like.

Is he acquitted of the Theft, of which he was accuſed?

He hath ſpent the Money, which he eſteemed ſo little of.

Hath he cleared himſelf of the Crime of Covetouſneſs, whereof many did accuſe him?

It is fit we amend thoſe faults whereof we have been admoniſhed.

Have you received my letters from the Man, to whom I gave them?

The Man told me it, whom you ſaid it to.

I have paid the Money to the Man, to whom I owed it.

Take heed what you ſay, and whom you ſay it to.

I have one to commend me, and him one whom all do not pleaſe.

He whoſe ſubſiſtence depends on a great Mans Fortunes, may riſe with him,

him, but muſt fall with him.

*(II.) Aut ab alia dictione, quæ cum verbo in oratione locatur.*

* *Yet here is to be underſtood and noted, that the Relative is not always governed of the Verb that he cometh (next) before, but ſometimes of the Infinitive Mood (of another Verb) that cometh after the Verb: as,* Quibus voluiſti me gratias agere, egi: *What perſon thou wouldeſt me to thank, I have thanked.*

I have bidden thoſe perſons to Dinner, whom you bad me bid.

I have ſent the Letter to him, whom you wiſhed me to ſend it to.

He is acquitted of thoſe Crimes, which you affirmed him to be accuſed of.

It is no ſhame to teach that, which it is fit to learn.

Some ſpare times do fall out to be, which I do not ſuffer to be loſt.

With expectation of things future ſome loſe things preſent, which they might enjoy.

* *Sometimes of a Participle: as,* Quibus rebus adductus, feciſti? *With what things moved, didſt thou it?*

I cannot well diſcern with what things he being offended at us, ſhould ſpeak againſt us.

Theſe are the queſtions, whereto I am about to give anſwer.

They are found out Crimes enough, whereof he is to be accuſed.

I had not heard of any thing that had happened, with which he being affrighted ſhould run away.

* *Sometimes of a Gerund: as,* Quem videndo obſtupuit. Quæ nunc non eſt narrandi locus: *Which things at this preſent is no time to tell.*

There ſtood an ignorant fellow prating three hours together, with hearing of whom I was tired at the heart.

Eggs are put under Hens to ſit on, in putting under

under which Eggs it must be minded that they be of an odd number.

I am now going to see my Father and my Mother, of seeing whom I have a long time had a great desire.

We have need of many things, which we now have no opportunity to buy.

You have been taught your duty to God and the King, of the forsaking of which there can never be any just cause.

* *Sometimes of a Preposition set before him: as,* Lego Virgilium, præ quo cæteri poetæ sordent. Quem in locum deducta res sit vides: *Unto what state the matter is now brought thou seest.*

He spake many things quaintly, amongst which this also; Seem what you are, or be what you seem.

Now I return to Otho, from whom I had digressed too far.

That wound comes not to a scar, in which medicaments are often tried.

He that is disinherited may say many things, for which he would not go to Law.

Those Matches which you unwisely rush into, are they joys or burthens?

They fit themselves for the Court, and for Honours, in which those very things are to be feared which are hoped for.

* *Sometimes with the Substantive that it doth accord with, it is put in the Nominative Case, by reason that the Verb which it comes before requires a Nominative Case with it: as,* Senties qui vir siem, *Thou shalt perceive what a Fellow I am.*

*Albeit in this manner of speaking* qui *is an Indefinite, and not a Relative.*

Make tryal when you please, and you shall find what a Friend I am.

I cannot but wonder when I see what madness there is in most Men.

Do you not wonder what Apparel this should be?

It will quickly be seen what

what Souldiers we are, when once we come into the Field.

* *Sometimes of a Noun Partitive or Distributive*: *as*, Quorum optimum ego habeo. Quarum rerum utram minùs velim, non facilè possum existimare: *Of the which two things, whether I would with the less will have, I cannot easily esteem.*

The Woman fell into two dangers, whereof she had experienced neither.

Whether of these two Books had you rather read?

I will now let you see Trees, of which many were set with mine own hand.

I saw a company of Bullocks in a Valley, whereof one began to bellow aloud.

Man is by Nature furnished with two Hands, whereof the right Hand is the stronger.

Many Philosophers flourished once in Greece, whereof Socrates was even by the Oracle judged the wisest.

The Macedonians that day had the better of the Persians, of whom many Thousands were slain in the Battel.

* *Sometimes it is put in the Genitive Case by reason of a Substantive coming next after him*: *as*, Cujus numen adoro. Ego illum non novi, cujus causâ hoc incipis: *I knew him not, for whose cause thou beginnest this matter.*

Is this the Boy, whose Father and Mother died of the Plague?

He is truly happy, from whose safety no less Joy shall come almost unto all Men, than to himself.

Blessed is the Man, whose Conscience hath no sin to accuse him of.

That Conqueror, whose Valour and Wisdom all admired, dwelt in a Cottage.

Cicero was a great lover of Terence, whose words he willingly made use of.

* *Some*,

¶ *Sometimes it is otherwise (i.e. in some other than the Genitive Case) governed of a Substantive*: *as*, Omnia tibi dabuntur, quibus opus habes: *All things shall be given thee, which thou hast need of.*

He is not a Man of that Credit (*ea fide*) that you are of.

Were he a Boy of that wit, which he is said to be of, none could excel him.

Scholars many times have many Books in their studies, whereof they have small use.

How many things are there in the World, whereof a wise Man hath no need?

† *Sometimes of an Adjective*: *as*, Cui similem non vidi. Quo dignum te judicavi

What Colour is that whereunto White is contrary?

My Friends, whom I have been kind unto, are become my Enemies.

You may expect thanks from the Husbandmen, to whom your work is useful and acceptable.

I never lived unquietly with any Man to whom my habitation was near.

It is not thank worthy to give a thing to a Man, whom it is unprofitable unto.

You tell me of a Man, whom there is nothing equal or second to.

You attribute that Wit unto me, which I am not endued withal.

You put that honour upon me, which I am not worthy of.

¶ *Sometimes of an Adverb*: *as*, Cui utrum obviam procedam, nondum statui: *Whom whether I will go to meet with, I have not yet determined.*

I have seen a Man before now, whom you do dance exceedingly like unto.

I seldom go to see Men, whom I live much nearer to than you.

My Father, whom I hoped to meet by the way, brought me home again with him.

* *Sometimes it is put in the Ablative Case with this sign* (than) *and it is governed of the Comparative Degree coming after him: as,* Utere virtute, quâ nil est melius: *Use vertue, than the which nothing is better.*

He rises betimes in the Morning, than the which nothing in the World is more wholesom.

You give your self to idleness, than which nothing is worse.

This was the opinion of Socrates, than whom in all Greece none was more Wise.

I am much taken with Seneca's sayings, than whom none of the Philosophers speaks more gravely.

You and your Father are Persons, than whom I Love and Honour none more.

Beauty is a thing, than which nothing is more frail.

* *Sometimes it is not governed at all, but is put in the Ablative Case Absolute: as,* Quantus erat Julius Cæsar, quo Imperatore Romani primùm Britanniam ingressi sunt? *How worthy a Man was Julius Cæsar, under whose conduct the Romans first entered Britain?*

How brave an Orator was Marcus Tullius, under whose Patronage the Innocent ever found safety?

I will commit my self unto God, who being my guide and guard I shall not fail.

It was good living in the days of Saturn, who being King Chastity had its abiding in the Earth.

Sad was the end of Pompey the great, who being dead, his Body was cast upon the strand.

Great was the glory of the King that day, who coming into the Army the Enemies fled out of the Field.

How great is the power of Money we may see by this, that it failing, all things else go to decay.

* *Also when it signifies* (*i. e.*

(*i.e. referreth unto*) *an instrument wherewith a thing is to be done, it is put in the Ablative Case*: *as*, Ferrum habuit quo se occideret: *He had a Knife wherewith he would have slain himself.*

I took away from that mad Man the Sword with which he would have killed me.

Had I a Pen wherewith to write, I should quickly write out that Book.

I want a staff to beat that Dog withal, (i.e. with which I may beat that Dog.)

If I must buy Victuals, you must find me Money to buy them with.

Who lent that Traytor an Halter to hang himself withal?

If you will make me a Pen, I will get you a Penknife to make it with; (i.e. with which to make it.)

† *Also when it refers to the Means whereby a thing is to be done*: *as*, Non mehercle habeo quo tibi irato satisfaciam. Sen.

He is full of Care, that those things wherewith he is delighted may hold out to the last.

Let us take some course by which it may be decided, whether shall rule over whether.

He said he might be corrupted with Riches, with which an Army might be corrupted.

There is to be no obeying of a Father in that, by which it is brought to pass that he shall not be a Father.

† *And also when it refers to the Manner of the doing of a thing*: *as* Nemo vivit eo more quo cupit vivere.

We Marshalled our Army that day after the same manner, that we had done the day before.

He is to be punished after that manner, that slaves were wont to be punished in our forefathers days.

He looks upon his own end with that mind, that a Man who is secure looks upon the end of another

Man withal; (i. e. with which.)

The Sea hath cast up those, whom it had swallowed, with the same force, that it had swallowed them up withal.

* *Nouns Interrogatives and Indefinites follow the rule of the Relative*: *as*, Quis, uter, qualis, quantus, quotus, quisquis, quicunque, cujus, cujusmodi, cuimodi, cuicuimodi, utercunque, qualicunque, quantuscunque, quotusquisque, &c. *which ever come before the Verb, like as the Relative doth*: *as*,

Heu mihi, qualis erat!

Talis erat qualem nunquam vidi.

Siquis me audit. *Sen.*

Quis sit divitiarum modus quæris? *Sen.*

Si earum tibi servum venderes, quæreres quis emptor esset? *Sen.*

Quæ tanta vos fert ira? *Sen.*

Si quæsierit aliquis, quæ causa hominem adversus hominem in facinus excitet? *Sen.*

Quid faciam adoptatus? *Sen.*

Dic quid in domo tua peccaverim. *Sen.*

Quid est, quod aut negandum mihi aut excusandum sit? *Sen.*

Illic si quid commisero, me nec meus recipiet pater. *Sen.*

Quod tantum malum humano generi vel sorte vel fato invectum? *Sen.*

Uter tandem noſtrûm popularis est? *Cic.*

Ut neque dijudicari posset, uter utri anteferendus videretur. *Cæs.*

Ab utro insidiæ factæ sint, incertum est. *Cic.*

Hodie utro frui malis, optio sit tua. *Cic.*

Horum utro uti volumus, altero carendum est. *Cic.*

Dicis, utrum mavis elige. *Mart.*

Si quis est talis, quales esse omnes oportebat. *Cic.*

Qualis orator is putas esse scribere historiam? *Cic.*

Nihil interest ad beatè vivendum, quali utaris cibo. *Cic.*

Annon intelligis quales viros mortuos summi sceleris arguas? *Cic.*

Te magnopere quæso, ut

Et qualem te jam antea populo Romano præbuisti, talem te nobis hoc tempore impertias. *Cic.*

Omnino quale sit quæritur. *Cic.*

Qualia Ledæi fata Lacones habent. *Mart.*

Quanti hominis in dicendo putas esse scribere historiam? *Cic.*

Quantâ innocentiâ debent esse Imperatores? quantâ temperantiâ? *Cic.*

Qui adolescens admodum tantæ opinionis in declamando, quantæ postea in disputando fuit? *Sen.*

Quantum, & cujusmodi, & quale sit, quæritur. *Cic.*

Quotus erit iste denarius, qui non sit deferendus? *Cic 5. Ver.*

Ex illis occidere me volet quisquis frugalissimus fuerit. *Sen.*

Quoquo consilio fecerit, fecit certè suo.

Quoquo alio modo cecideret, quæcunque sit fortuna. *Durrer.*

Quicunque is est, ei me profiteor inimicum. *Cic.*

Quemcunque casum fortuna dederit, & quæcunque fortuna erit oblata. *Cic.*

Quamcunque assequi potuerit in dicendo mediocritatem. *Cic. de Orat.*

Non omnia quæcunque loquimur, ad artem & ad præcepta esse revocanda. *Cic.*

Cujum pecus? an Meliboei? *Virg.*

Cujum puerum hîc apposuisti? *Ter.*

Suámne esse aiebat? Non. Cujam igitur? Fratris filiam. *Ter.*

Quantum & cujusmodi, & omnino quale sit, quæritur. *Cic.*

Si interierit, cujusmodi mors ejus fuerit, cujusmodi res mortem ejus sit consecuta. *Cic.*

Ego veteri amico munusculum mittere volui, cujusmodi ipsius solent esse munera. *Cic.*

Consideres gravius cuimodi sint ea quæ reprehendisti. *Gell.*

Vereor enim cuicuimodi est, ne ita hunc videat servare, ut tibi omnino non pepercerim. *Cic.*

Demus huic aliquid æris, cuicuimodi est. *Gell.*

Ubi enim melius uti

poſſumus hoc cujuſmodi eſt otio? *Cic.*

Utercunque vicerit, non erit mirum futurum. *Cic.*

Totum hoc leve eſt, qualecunque eſt. *Cic.*

Qualeſcunque ſummi civitatis viri ſunt, talis eſt civitas. *Cic.*

Quantumcunque eſt mihi ſatis eſt. *Sen.*

Quicunque eramus, & quantulumcunque dicebamus. *Cic.*

Ut in quamlibet partem quocoquoque loco libebit poſſimus. *Cic.*

Quotocuique lorica eſt? quis equum habet? *Curt. l. 9.*

* *Not only the Relative, &c. when it is not the Nominative Caſe to the Verb, is ſet before the Verb that governs it; but alſo the Subſtantive, that the Relative, &c. agrees with, if it be expreſſed: and that other word alſo that governs it, or it Subſtantive, (if it be not governed of the Verb) ſometimes may, and ſometimes muſt, be conſtrued before the Verb: as,*

Quibus rebus adductus feceſti?

Quæ nunc non eſt narrandi locus.

Quem in locum deducta res ſit vides.

Lego Virgilium, præ quo cæteri poetæ ſordent.

Senties qui ver ſiem.

Quorum rerum utram minus velim, non facilè poſſum exiſtimare.

Cujus numen adoro.

Quorum optimum go habeo.

Ego illum non vidi cujus causâ hoc incipis.

Quem videndo obſtupuit.

Cui ſimilem non vidi.

Ab utro inſidiæ factæ ſunt, incertum eſt.

Horum utro uti volumus, altero carendum eſt.

Qualis oratoris, & quanti hominis in dicendo putas eſſe ſcribere hiſtoriam?

Nihil intereſt ad beatè vivendum quali utaris cibo.

Annon intelligis quales viros mortuos ſummi ſceleris arguas?

Qualia Ledæi fata Lacones habent.

Quantâ innocentiâ debent eſſe Imperatores?

Quoquo

Quoquo conſilio fecerit, fecit certè ſuo.

Quamcumque aſſequi potuerit in dicendo mediocritatem. *Cic.*

Quemcumque caſum fortuna dederit, & quæcunque fortuna erit oblata.

Cujum puerum hîc appoſuiſti?

Si intererit cujuſmodi mors ejus fuerit, cujuſmodi res mortem ejus ſit conſecuta.

Ut in quamlibet partem quotoquoque libebit loco poſſimus.

*Engliſh Examples of theſe two laſt Rules.*

*(I.) Of the former.*

If any body ask for me, ſay I am gone abroad.

Who can count the ſands on the ſhoar? or, who can number the Hairs of his Head?

I never met with any Man that could tell, what was the meaſure of the water in the Sea.

What ſo great boldneſs thruſts you on to this talkativeneſs?

If any Body admire what reaſon induced me to believe this, I my ſelf ſhall wonder.

What ſaid he in his anger?

Can you ſay what I did amiſs all that time?

What is there in this World, that may be to be feared or loved by a wiſe Man?

If I loſe or mar ought, my Mother will Chide me.

What ſo great good hath befallen to our kindred by your advancement?

Whether of us is the better Scholar?

It is hard to ſay, which is to be preferred before which.

It cannot be told, by whether the Victory was got.

You may take your choice, whether of them you had rather uſe.

I know not whether of them I ſhall enjoy with more delight.

You may have whether you will.

It is a marvel if any Man be ſuch, as all Men ſhould be.

I have bought you ſuch

a Horſe as you deſired.

What kind of Preacher muſt he be, that ſhall convert all his hearers?

What kind of Artiſts work do you think it to be, to build a Caſtle in the Air?

It matters not to eternal Life, what ſort of garment you have on when you are Buried.

One would hardly think, what kind of books ſome will read and commend.

Do not doubt but that I ſhall ſhew my ſelf ſuch in the height of honour, as I have heretofore ſhewed my ſelf in a low eſtate.

Few Countries breed Dogs, ſuch as England doth.

Such Horſes as we ſell here, you will hardly buy elſewhere.

Of how great a Man at fighting do you think it to be the work, to conquer the World in Thirteen Years, as Alexander did?

Of how great Wiſdom ought Preachers to be Men? of how great diligence alſo, and of how great patience?

Though he be but a very youth, yet is he one of as great ability in ſpeaking, as his Father was in writing.

So much Money as a Man hath in his Purſe, ſo much Credit ſhall he have in the world.

I have given my daughter to her portion as much as I was well able to ſpare.

Know you what part of your Fathers Eſtate will fall to your ſhare?

You cannot tell in what year of your life you muſt die, much leſs on what day.

Whoſoever he be that ſhall honour God, him God will honour: for God reſpecteth not Perſons.

Which way ſoever he take to live, I am not much concerned in it.

Which way ſoever it happens I ſhall be contented.

Whatſoever he be that is an Enemy to Vertue, I am no Friend to him.

What kindneſs ſoever you ſhew to my Brother,

I ſhall take it as done to my ſelf.

Not all things whatſoever wiſe Men do are wiſely done.

Whatſoever we have, we do owe it all to the goodneſs of God.

Whoſe Book is this? George's or Peter's.

Whoſe Horſe have you brought here? your Fathers or your Brothers?

If this be not your Mare, whoſe then do you ſay ſhe is?

Inquire about the Corn how much there is of it, and of what ſort it is.

It is a matter what a kind of life yours is, and of what ſort your death ſhall be, and what kind of Condition ſhall follow after your death.

I will ſend within this day or two ſome Apples, ſuch as uſe to grow in our Orchard.

In commending, you ſhould conſider well what kind of things thoſe be which you commend.

Be he as he will, it may not be amiſs to give ſomething to him that is poor.

Such as it was, my Patron took my preſent kindly.

Whetherſoever die firſt, the ſurvivor is to be his Heir.

Whomſoever you ſhall ſend thither, he will loſe his labour.

This work, whatever it be, is all eaſie enough to be done.

Of what ſort you ſee the governors of a State to be, of that ſort will be the people.

How much ſoever it be that you give to an unthankful Man, it is all loſt.

How little ſoever you give to a thankful Man, he will thank you for it.

Be the Men who they will be, and how much or how little ſoever it be that they give you, you are beholden to them.

You have liberty to go into any Country whatſoever your luſt, and to dwell in whatſoever Kingdom you pleaſe.

Of all the Philoſophers that ever were, what one had an infallible judgment?

Of all Men living, what

one know you that is free from all faults?

In all the Army what one Soldier had a Helmet? what one a Gantlet? or even a good Sword?

*(II) Examples of the latter Rule.*

With what Arguments were you brought to believe so absurd an Opinion?

Which sayings of the Ancients we have not now time to rehearse.

Which Writings of the Poets I have not leisure now to read.

Into what place of danger we are now brought, who sees not?

Into which estate of Misery we foolishly fell by our own fault.

I love Beef, in comparison of which all other Meats are worth little.

If I come to you to Dinner, you shall see what a stomach I have to my meat.

Of the which two books, whether I have the more mind to read I cannot easily say.

Whose Pen have you got to write with? whose Inkhorn? whose Ink?

Do you know whose Book I am reading? whose Writings I am perusing?

There are several Opinions of Philosophers, whereof Epicurus held none of the best, Aristotle none of the worst.

For whose cause do you undertake so great a Journey?

If you knew for whose sake I take all these pains, you would not blame me so.

There Preach'd a Minister at our Church to Day, in hearing of whom I was amazed; the like to whom I have not heard.

It is considerable unto health, what kind of Diet you keep.

How great a labour of Brain and Body, must a Schoolmaster endure to make good Scholars?

By whose advice soever you do it, to be sure you shall not do it by mine, if you do what you should not.

What portion soever God

God gives us in this World, let us receive it with thankfulneſs.

Of our life, whatſoever ſort it be of, we muſt render an account unto God.

Let us ſo live, that at what time ſoever, and in what place ſoever, death ſhall ſeize upon us, it may find us prepared to Die.

Whatever we ſay, and whatſoever we mean by what we ſay, that will be well ſpoken which ſhall be well taken: for what we ſpeak according to our own ſenſe, hearers will judge of according to what themſelves think.

Happy is he whoſe dependence is not on Man, but on God: Man is a Reed, God is a Rock.

## Engliſh

# English Examples

Framed according to the Rules of the

# *Syntaxis of Substantives and Adjectives.*

## *Substantivorum Constructio.*

*QUUM duo Substantiva diversæ significationis sic concurrunt, ut posterius à priore possideri quodammodo videatur, tum posterius in Genitivo ponitur: ut, Juv.* Crescit amor nummi quantum ipsa pecunia crescit. Rex pater patriæ. Arma Achillis. Cultor agri.

*When two Substantives come together, betokening divers things, the latter shall be the Genitive Case: as,* Facundâ Ciceronis. *The Eloquence of Cicero.* Opus Virgilii, *The work of Virgil.* Amator studiorum *A lover of studies.* Dogma Platonis, *The opinion of Plato.*

† *Note* 1. *When a Substantive is governed of a Substantive in the Genitive Case, then generally the Particle* (of) *comes in the English between the Substantives.*

Immoderate desire of wealth is the destruction of many a Man.

The fear of God is the beginning of wisdom: and a crown of glory is the end of a religious life.

Hope of Impunity is a cause of sin: and rewards of

of vertue are encouragements unto well doing.

The wrath of a King is as the roaring of a Lion: and the rebellion of Subjects is as the ſin of witchcraft.

Peace of Mind, and tranquility of Spirit, is in the heart of the righteous: but horrour of Soul, and terrour of Conſcience, is in the breaſt of the wicked.

Prayer is the Key of the Day, and the Lock of the Night: it opens the one, it ſhuts the other.

† *Note 2. Sometimes the two Subſtantives have not* (of) *between them, but the former hath* (s) *added to the end of it, which* (*if the word be not of the plural number*) *is a termination or ſign of a Genitive Caſe.*

*When the former of the two Subſtantives hath* (s) *added to it, then the latter is to be made into Latine firſt, and the former, which hath* (s) *added to it, is to be of the Genitive Caſe: as,*

The Kings heart is in the Lords hand, who guideth it to his own Glory and the Peoples Good.

Gods Commands are to be kept by Men, and Mans Promiſes are to be performed to God.

A Womans Mind, like the Wind and Tide, is often changing, and ſeldom continues the ſame long.

Cato's Wiſdom is to be preferred before Cæſar's Power, and Pomponius's Goodneſs before Pompey's Greatneſs.

Diana's Anger was Actæons Death, and Helens Beauty was Troys deſtruction.

Rome's greatneſs was the Worlds burden, and its own ruin.

† *Genitives plural as well as ſingular have ſometimes* (s) *added to them: as,*

Winters Thunder is old Mens wonder.

It is Carters luck ſometimes to overthrow, and Gameſters fortune ſometimes to loſe.

The Fiſhermens trading is better than the Butchers in time of Lent, but the Butchers

butchers better than the fishermens all the Year beside.

† *Sometimes instead of* (s) *added to one of the two Substantives that govern one another, the Particle* (his) *or* (her) *is set between them, especially after proper names: as,*

Charles Rushworth his Book, and Henry Hall his Inkhorn, and Edmund Ellis his Pen, were altogether in my study.

Martha Hubbard her Cow, and Anne Hacket her Ewe, and Jane Marshal her Lamb, feed all together in one Close.

† *When this happens to be, there is nothing to be made in Latine for* (his) *or* (her), *for if any thing be, it will be barbarous; but the former Substantive is to be of the Genitive Case: as,*

Socrates his Wisdom, and Ulysses his Cunning, and Achilles his Valour, are famous in Poets works, and Historians writings.

All Dido her intreating could not hinder Æneas his going away.

† *Sometimes to Substantives of the Genitive Case ending in* (s) *there is added* (es), *or the* (s) *in the end is doubled, and this mark* (,) *set over the two* (s's); *and then it is a sign that the foregoing Substantive is the Genitive Case governed of one that follows it: as,*

Moses's Rod was turned into a Serpent.

Crœsus's Wealth was his overthrow.

*This happens when the Nominative singular ends in* (s): *as,* Moses, Crassus, Darius, Pharnabazus, *&c.*

† *Sometimes the former of two Substantives hath no* (es) *or* (s) *added to it, and yet is the Genitive Case governed of the latter: as,*

The Silver Tankard is in the Hall-Window, or on the Parlour Table.

When the Steed is stollen, shut the Stable-door.

† *Sometimes in Latine*

one

*one Substantive governs two or more Substantives in the Genitive Case: as,*

Jámne sentis bellua, quæ sit hominum querela frontis tuæ? *Cic. Where* querela *governs both* hominum *and* frontis.

*So,* Quæ naturæ principia sint societatis humanæ repetendum altiùs videtur. *Cic.*

Inexplebilis honorum Marii fames. *Flor.* 3. 21.

Quare L. Syllæ & C. Cæs. pecuniarum translatio â justis dominis ad alienos, non debet liberalitas videri. *Cic.* 1. *Offic.*

*This is imitable in English; yet so that the governing Substantives do come betwixt the two governed Substantives, and that the former of them do end in* (s)*: as,*

Christs Redemption of the World cost him his Blood.

Pauls Preaching of the Gospel to the Gentiles was an offence to the Jews.

¶ *Sometimes two, three, or more Substantives come together, which are all of the Genitive Case but the last, which governs that next before him, and that next before it, and so backwards to the first: as,*

Peters Wifes Mother was sick of a Fever.

My Mans Uncles Sons Wife is a very pretty Woman.

My Masters Brothers Wifes Fathers Mans Horses Hair Colour was White.

¶ *Proinde hic Genitivus sæpissimè in Adjectivum Possessivum mutatur: ut,* Patris domus, paterna domus. Heri filius, herilis filius.

I am troubled with stomach worms, i. e. worms of the stomach.

Write this in your Paper-Book, i. e. Book of Paper.

Land Cattel are better than Sea-fish or Water-Foul, i. e. Cattel of the Land, *&c.*

Will my Father and your Mother make a Wedding of it? i. e. the Father

ther of me, and the Mother of you.

¶ *Est etiam ubi in Dativum vertitur: ut, Luc. de Cat.* Urbi pater est, urbique maritus. Herus tibi, mihi pater.

All acknowledg Cicero to have been a Father to his Country.

In taking such care of me, you shew your self to be a Brother indeed to me.

Now that your Sisters Husband is dead, you must be a Husband to her.

*Examples.*

¶ *Excipiuntur quæ in eodem casu per Appositionem connectuntur: ut, Ovid.* Effodiuntur opes irritamenta malorum. *Virg.* Ignavum fucos pecus à præsepibus arcent.

*But if they belong both to one thing, they shall be put both in one Case: as,* Pater meus vir amat me puerum, *My Father being a Man loveth me a Child.*

But now ye seek to kill me, a Man that hath told you the truth.

Erasmus, a Man of very exact judgment, so speaks.

He was glad of the yellow covering of a she-wolf his Nurse.

Within saw he Envy eating Vipers Flesh, the Food of her Vices.

† *This construction may be called the Fourth Concord, or the Concord of the Substantive with the Substantive.*

¶ *Adjectivum in neutro genere absolute, hoc est, absque Substantivo positum, aliquando Genitivum postulat: ut,* Paululum pecuniæ. Hoc noctis.

*Catul.* Non videmus id manticæ quod in tergo est.

*Juv.* Quantum quisque sua nummorum servat in arca, Tantum habet & fidei.

*An Adjective in the neuter gender, put alone without a Substantive, standeth for a Substantive, and may have a Genitive Case after him,*

*him, as if it were a Substantive: as*, Multum lucri, *Much gain.* Quantum negotii? *How much business?* Id operis, *That work.*

Truly I have not much of Money, yet somewhat of Pleasure.

That little of quiet which I here enjoy, do I value at a great rate.

There is not over much of ease in that kind of life that Schoolmasters lead.

I never saw so much Money together in all my life before.

Do you think me to have so little wit, as to trust you with my Money?

¶ *Ponitur interdum Genitivus tantùm, nempe priori Substantivo per Eclipsim subaudito, ut in hujusmodi locutionibus:*

*Ter.* Ubi ad Dianæ veneris, ito ad dextram. Ventum erat ad Vestæ. *Utrobique subauditur* templum.

*Virg.* Hectoris Andromache; *subauditur* uxor.

*Idem.* Deiphobe Glauci; *subauditur* filia.

*Ter.* Hujus video Byrrhyam; *subaudi* servum.

Where were you to hear a Sermon yesterday? At St. Peters.

Who Preach'd this Morning at St. Margarets? He that Preach'd the other day at St. Mary's.

Whose Man are you? Bryan Talbots.

Whose Son is he? John Carters.

Here, take my Book, and bring my Wifes along with you.

This is my Boys Picture; and that is my Girls.

*Laus & Vituperium.*

*Laus & Vituperium rei variis modis effertur, at frequentiùs in Ablativo vel Genitivo: ut*, Vir nullâ fide. *Ovid* in enui vultûs puer, ingenuique pudoris.

*Words importing indument of any quality or property, to the praise or dispraise of a thing, coming after*

*ter a Noun Substantive, or a Verb Substantive, may be put in the Ablative or in the Genitive; as,* Puer bona indole, *or* Puer bonæ indolis, *a Child of a good towardness.* Puer boni ingenii, *or* Puer bono ingenio, *A Child of a good Wit.*

*Ablative.*

A Man of the old Religion, Faith, and Fashion, is the Man that I like.

She is a Woman of excellent Features, and of Age fit for Marriage.

He was one of a very Crazy temper, and sickly Constitution.

He is a Boy of a good Wit, and great Memory, and ready Utterance.

I am not of so Morose an Humour, and Currish Disposition, as you imagine.

He is one of a crack'd Credit and broken Estate, of no Truth nor Honesty in the World.

*Genitive.*

He was a Man of small meat, and mostly very ordinary.

You shall entertain a guest of no great stomach, but of a pleasant Humour.

He is a Man of a huge stature and strong Limbs.

She is a Woman of a lovely Countenance, and of a good Nature.

It is an Herb of a sweet smell, and a thing of great value.

I am now of better Health, and chearfuller Look, than I was a while ago.

*Opus & Usus.*

*Opus & Usus Ablativum exigunt: ut. Cic.* Authoritate tuâ nobis opus est. *Gell.* Pecuniam, quâ sibi nihil esset usus, abiis quibus eam sciret usui esse, non accepit.

Opus *and* Usus, *when they be Latine for* Need, *require an Ablative Case: as,* Opus est mihi tuo judicio, *I have need of thy judgment.* Viginti minis usus est filio, *My Son hath need of twenty pounds.*

Neither have I need of a Husband, nor you of a Wife.

As

As the caſe ſtands with us, we have more need of Peace than War.

He has need of ſuch an Advocate as you are, to plead for him.

To ſecure our ſelves on land, we have need of ſhips at ſea.

Keep the Money I lent you ſtill in your hands, for at preſent I have no uſe for it.

In time of danger we have uſe for our ſtrength and courage, skill and diligence.

My Father deſires you to lend him Three Hundred Pounds, for he hath uſe for One Hundred to day, and he will have need of Two Hundred more to Morrow.

† *Yet* Opus *is found conſtrued ſometimes with a Genitive Caſe: as in that of Cicero Fam.* 10 8. Nobis & magni laboris & multæ impenſæ opus fuit, ut ——

*And in that of Quintil. l.* 12. *c.* 3. Si nôſſe quid quiſque ſenſerit, voler, lectionis opus eſt. *But this is rare.*

*Though of its being conſtrued with both Nominative and Accuſative Caſes in the ſenſe of* (needful) *there are many Examples. Hence our Grammar* ——

¶ Opus *autem Adjectivè pro* Neceſſarius *quandoque poni videtur, variéq; conſtruitur: ut.*

*Cic.* Dux nobis & author opus eſt.

Dicis nummos mihi opus eſſe ad apparatum triumphi.

*Ter.* Alia quæ opus ſunt para.

*Cic.* Sulpitii operam intelligo ex tuis literis tibi multùm opus non fuiſſe.

*To which add Ter. Phor.* 3. 3. Quantum argenti opus eſt tibi?

*Plaut. Curc.* 2. 2. Quin depromantur mihi quæ opus ſunt.

*Gell l.* 17. *c.* 2. Nihil ſibi divitias opus eſſe rectè dici ait.

*Plaut.* Mihi quidem minam argenti opus eſt.

What Hay will you need (or be needful for you) againſt Winter?

To

To him that asks of thee give such things as he hath need of.

If he say he hath no need of wealth, tell him that honesty however is needful for him.

If he have little need of my help, I have not much need of his Skill.

## *Adjectivorum Constructio.*

### Genitivus.

*Adjectiva quæ desiderium, notitiam, memoriam, atque iis contraria significant, Genitivum adsciscunt: ut,*

*Plin.* Est natura hominum novitatis avida.

*Virg.* Mens futuri præscia.

*Idem.* Memor esto brevis ævi.

*Ter.* Imperitos rerum, eductos liberè, in fraudem illicis.

*Silius.* Non sum animi dubius, sed devius æqui.

*Cic.* Græcarum literarum rudis.

*Adjectives that signifie desire, knowledg, remembrance, ignorance, or forgetting, and such other like, require a Genitive Case: as,*

Cupidus auri, *Covetous of Money.*

Peritus belli, *Expert of warfare.*

Ignarus omnium, *Ignorant of all things.*

Fidens animi, *Bold of heart.*

Dubius mentis, *Doubtful of mind.*

Memor præteriti, *Mindful of that is past.*

Reus furti, *Accused of Theft.*

He that is desirous of honour, should be mindful of vertue.

He that is greedy of much wealth, will be guilty of great sin.

He that is Conscious of evil committed by him, and foreknowing of punishment

nishment to be inflicted on him, should not be careless of his own safety, but studious of his preservation.

He that is unskilful of business, ignorant of laws, doubtful of judgment, and not confident of spirit, will never make a good Ruler of a Common-wealth.

You are very liberal of your praise, but not at all prodigal of your gold.

No marvel if he be devious of (i. e. swerver from) justice, that is ignorant of Religion.

Be mindful of God, and he will not be unmindful of thee.

It is a strange thing, that he that is Covetous of what is anothers should be lavish of his own.

He can never be happy of life, that is wavering of mind; nor he expert of letters, that is regardless of learning.

He must not go to Sea that is fearful of a storm, nor he to war that is careful of his life.

A Mind sensible of evil before it come, makes the life unquiet; and a Mind not knowing of future hap, renders it secure.

A wise Man foresighted of danger to come, taketh care for his safety in time.

Neither ignorant nor heedless (*incautus*) of that which is to come, the Ant lays up Food against Winter.

† *It is said, these Genitives are not governed of the Adjectives, but of* causâ, gratiâ, ratione, *or* ergô *understood; and it is true in some, if not in all, and is an imitation of Greek construction: Hence* ἔμπειρος τῶν πολέμων *in Thucyd.* ἄπειρος πειθοῦς *in Arist.*

*Adjectiva verbalia in* ax *etiam in Genitivum ferun-tur: ut,* Audax ingenii.

*Ovid.* Tempus edax rerum.

*Sen.* Virtus est vitiorum fugax.

*Horat.* Utilium sagax.

*Id.* Propositi tenax.

*Virg.* Tam ficti pravique tenax quàm nuncia veri.

*Plaut.* Pecuniarum petax, *&c.*

He

He that is over tenacious of his own Money, cannot hope that others will be liberal to him.

Gluttony is consumptive (*edax*) of the estate, whereas temperance is preservative (*conservatrix*) of it.

He that is audacious of nature, and fierce of mind, seldom judgeth wisely, or acteth prudently.

When God Created Man, he endued him with a Mind capable of divine perfections.

The Land you live in is very fruitful (*ferax*) of Corn, and Wine, and Oil.

He that is pertinacious of Opinion, had need be of right judgment.

¶ *Nomina partitiva, aut partitivè posita, interrogativa quædam, & certa numeralia, Genitivo, á quo & genus mutuantur, gaudent: ut,*

*Cic.* Quanquam te, Marce fili, annum jam audientem Cratippum, idque Athenis, abundare oportet præceptis institutísq; philosophiæ, propter summam doctoris authoritatem, & urbis, quorum alter te scientiâ augere potest, altera exemplis, *&c.*

*Ovid.* Quisquis fuit ille deorum.

*Ter.* An quisquam hominum est æque miser ut ego?

*Virg.* Divûm promittere nemo auderet.

Tres fratrum.

Quatuor judicum.

Sapientum Octavus quis fuerit, nondum constat.

Primus regum Romanorum fuit Romulus.

*Nouns partitives, and certain interrogatives, with certain Nouns of number, require a Genitive Case: as,* Aliquis, uter, neuter, nemo, nullus, solus, unus, medius, quisque, quisquis, quicunque, quidam, quis *for* aliquis, *or* quis *an interrogative.*

*Also* unus, duo tres, primus, secundus, tertius, *&c. as,* Aliquis nostrûm, primus omnium.

Which of us, thinkest thou, is ignorant of thy folly?

Let it not seem a wonder to any of you. that old Men love Money.

Of

Of my two Brothers the one is dead, and the other like to die.

Of my two Daughters, chooſe whether you have more mind to for your Wife.

Of your two Sons, though either would ſerve my Daughter, yet will ſhe accept of neither for her Husband.

Whoſoever of the Philoſophers it was that ſaid it, he was out in his Opinion.

Yea, ſay I, what one (*quotuſquiſque*) of the Philoſophers is in all things right in his Opinion?

The wiſeſt of them all is not much wiſer than any of us.

Some of you ſaid it, elſe I had not believed it.

Of thoſe cauſes let us ſee of what force each (every one) may be.

Of the Souldiers every one received from the Captain Ten Crowns.

The Matter gave to every one of his Scholars Ten Apples.

Some of us are rich, and ſome of us are poor, as it pleaſes God.

Whoſoever of us pleaſes God in this World, ſhall be happy in the World to come.

Of all Men living, there is none whom I love more than you.

None of your Siſters is a fit Wife for my Brother.

He alone of all the Philoſophers was by the Oracle judged to be the wiſe Man.

It was ill done of the Father to leave his Son behind him in the middle of the Mountains.

Of all theſe things my Father knew nothing at all.

Many of thoſe Pages were written with mine own hand.

Moſt Women go to Heaven, becauſe few of them know the way to Hell.

He came to Rome attended with but very few of his friends.

Of Wools the Black will take no other hue.

Of Fleſhes the White are the moſt tender, moſt ſweet, and moſt wholeſome.

One of my Siſters is deeply

deeply in love with your Brother.

Of the three Elephants two were old ones, the third younger.

Of the ten Virgins five were wise, and five were foolish.

Of the Men slain that day in the Battel, a Thousand were Romans, the rest Barbarians.

I will visit you to Morrow with three of my Brethren, and Four of my Servants attending on me.

Of the Judges six gave it for me, one against me.

You had better be the last of the Gentlemen, than the first of the Clowns.

Of the Sons of Adam Cain was the first, Abel the second, Seth the third.

¶ *In alio tamen sensu Ablativum exigunt cum Præpositione: ut*, Primus ab Hercule. Tertius ab Æneâ.

† *This exceptive rule concerns Ordinal Numerals not taken Partively, but onely denoting order of succession or place.*

Enoch also the Seventh from Adam propheſied of these, Jude 14.

I am the third from John, and Thomas is the fourth from me.

¶ *In alio verò sensu Dativum: ut Virg.* Nulli pietate secundus.

† *The sense of this Exception seems to be, that Ordinal Numerals, and however this particular one* (secundus) *as it signifies inferiour unto, or short of, is construed with a Dative Case.*

I shall scorn to be second to you in any Christian vertue or Scholar-like praise.

Your Beauty is so far from being inferiour to all, that it is second to none.

¶ *Usurpantur autem & cum his Præpositionibus*, è, de, ex, inter, ante: *ut*,

*Ovid.* Est Deus è vobis alter.

*Id* Solus de Superis.

*Virg.* Primus inter omnes.

*Id.* Primus ibi ante omnes magnâ comitante catervâ,

Laocoon

Laocoon ardens ſumma decurrit ab arce.

Which of you convinceth me of ſin?

That ſowre Philoſopher is one of the Stoicks.

Of the three things that was the ſecond.

Of my two Sons the elder is well, the younger ſick.

In proſperity he ſeemed one of the fortunateſt Men, in adverſity one of the gallanteſt Men.

That proud Peacock that ſtalks ſo Majeſtically now, but a while ago was one of the Commonalty.

Of thoſe wiſe Men, the one was always laughing, and the other crying.

Of the other Bees the little one is the beſt.

It is not well, that of Divines you alone ſhould be of this opinion.

You only have I known of all the Families of the Earth, therefore will I puniſh you for all your Iniquities.

That is a good Boy indeed, that is firſt at School every Morning before all his School-Fellows.

Among all the Greek Poets Homer is the chief, as Virgil is among the Latines: and among the Latine Orators Cicero is the prime, as Demoſthenes is among the Greek.

¶ *Interrogativum & ejus Redditivum ejuſdem caſûs & temporis erunt: ut,*

Quarum rerum nulla eſt ſatietas? Divitiarum.

Quid rerum nunc geritur in Anglia? Conſulitur de religione?

*When a queſtion is asked, the anſwer in Latine muſt be made by the ſame Caſe of a Noun, Pronoun, or Participle, and by the ſame Tenſe of a Verb, that the queſtion is asked by: as,*

Cujus eſt fundus? Vicini.

Quid agitur in ludo literario? Studetur.

Who loves God moſt? He that ſerves him beſt.

Who ſubdued the greateſt part of the World in twelve years time? Alexander King of Macedon.

Whoſe is this Book? William Lowthers.

To whom are you to give that Book? To my Maſter.

Whom do you love above all? God.

Whoſe workmanſhip are you? Gods.

With what a mind are you to ſerve God? With a pure one.

In what doth true Piety conſiſt? In holineſs and righteouſneſs.

What things is there not either pleaſure or profit in? In iniquity and ſin.

What do the bleſſed Saints in Heaven do? They admire and adore God, and live happy in the enjoyment of him.

What did Jeſus Chriſt to redeem the world? He laid down his Life for it, and ſuffered the painful, ſhameful, and accurſed death of the Croſs.

Have you learned the Holy Bible all by heart yet? I have not yet learned it all, but yet I have got a good deal of it without book.

Which part of the Bible do you think moſt neceſſary for a Child to learn firſt? Chriſts Sermon upon the Mount.

What had you ſuffered, if Chriſt had not redeemed you? Had not Chriſt redeemed me, I had ſuffered eternal Death.

What will you do for him that has ſo loved you, as to lay down his Life for you? I will love him with all my heart, and I will ſerve him with all my might, and I will honour him with all my eſtate.

† *This Conſtruction may be called the Fifth Concord, or the Concord of the Interrogative and Redditive.*

¶ *Fallit hæc regula, quoties Interrogatio fit per* Cujus, ja, jum: *ut,* Cujum pecus? Laniorum.

*Except a queſtion be asked by* Cujus, ja, jum: *as,* Cuja eſt ſententia? Ciceronis.

Whoſe is that Sheep? Ægons.

Whoſe Daughter did your Brother Marry? A Merchants.

Whoſe Opinion is moſt followed in the Schools? Ariſtotles. Whoſe

Whose Doctrine do you like best in the Church? Christs.

¶ *Aut per dictionem variæ Syntaxiôs: ut,* Furtine accusas, an homicidii? Utroque.

*Or by a word that may govern divers Cases: as,* Quanti emisti librum? Parvo.

What doth Cicero accuse Verres of? Of many and grievous Crimes.

What Crime are you Condemned for? The same that you are.

Was he acquitted of Felony or Man-slaughter? Of neither.

What sold you your Horse for? For Five Pounds.

What did your Hat stand you in? Small.

How much is Vertue esteemed now a daws? Very much.

¶ *Fallit denique cùm per Possessiva* meus, tuus, suus, *&c. respondendum est: ut,* Cujus est hic codex? Meus.

*Or except I must answer (viz. to a question made by an Interrogative in the Genitive Case.) by one of these Possessives* Meus, tuus, suus, noster, vester: *as,* Cujus est domus? Non vestra, sed nostra.

Whose Horse do you ride on? Mine own.

Whose ground do these Husbandmen Plow up? Their own.

Whose Orchard-Fruit is best liked in the Town? Yours.

Whose Money doth he so liberally give to the poor? His own.

Whose Company dost thou love above any? Thine.

¶ *Comparativa & Superlativa, accepta Partitivè, Genitivum, unde & genus sortiuntur, exigunt.*

*Nouns of the Comparative and Superlative Degree, being put partitively, that is to say, having after them this English* (of) *or* (among) *require a Genitive Case: as,*

Aurium mollior est sinistra,

nistra, *Of the Ears the left is the softer.*

Cicero oratorum eloquentissimus, *Cicero the most eloquent of Orators.*

The elder of the young Men is like to come to a good Estate, and the younger is like to prove a good Scholar.

The taller and the thicker of the Oaks, as being fitter for work, must be cut down.

Kill the fatter of the Capons to supper, and let the other alone till he be fatter, and fitter to eat.

Of all the Philosophers Plato is esteemed the most Elegant, as of all Orators Cicero is judged the most Eloquent.

He is the best of friends that flatters least in prosperity, and comforts most in adversity.

Of Smells the strongest is not always the wholesomest; of Flowers the fairest is not always the sweetest; of Men the richest is not always the happiest; nor of Scholars are the most learned always the most wise.

† *Note* 1. *The Genitive Case after a Superlative, put partively, is supposed to be governed of* è numero *understood by an* Ellipsis.

*Note* 2. *The Superlative doth not always agree in gender with the Genitive Case that he governs; but often with the Substantive foregoing, whereof the speech is.*

*Hence Cic.* Indus qui est omnium fluminum maximus.

*Plin.* Modus rerum omnium utilissimus, & hordeum frugum omnium mollissimum est.

¶ *Comparativum autem ad duo, Superlativum ad plura refertur: ut,* Manuum fortior est dextra. Digitorum medius est longissimus.

Of my Feet the left is the weaker; of my Arms the right is the stronger; of my Eyes the right is the clearer; and of my Cheeks the left is the fairer.

Of Latine Orators Cicero is the most Eloquent;

as

as of Greek Poets Homer is the moſt excellent.

Of the Three moſt noble Graces, (which are Faith, Hope, and Charity) Charity is the greateſt.

Of the Senſes, Seeing is the moſt uſeful, Taſting the moſt delightful, and Touching the moſt neceſſary.

† *Some will not allow this diſtinction, and bring examples to diſprove it; ſuch as that of Plaut.* Regum rex regalior; *and that of Plin.* Adoleſcentiores apum ad opera exeunt: *The point is diſputable, but I will not diſpute it: only I ſay, that in Plaut.* Regum *may mean by two Kings; and in Plin.* apum *may mean two ſorts of Bees, the elder and the younger.*

¶ *Accipiuntur autem partitivè, cùm per* è ex, *aut* inter, *exponuntur: ut,* Virgilius poetarum doctiſſimus, i. e. ex poetis, vel inter poetas.

—*Beeing put partively, that is to ſay, having after them this Engliſh* (of) *or* (among.)

Of (or among) praiſes that of vertue is the greateſt.

Of Scholars (or among Scholars) the moſt humble, the moſt diligent, and the moſt quiet, is the moſt commendable.

Of (or among) all books, the book of God is the beſt for a young Man to read.

Of all Univerſity ſtudies, the ſtudy of Ethicks is the moſt excellent: others make a Man knowing, they good.

Among Colours Green is the moſt pleaſing to a weak Eye.

Rainy Weather is in my thoughts the worſt of all to Travel in.

A good Conſcience is the moſt valuable poſſeſſion of all others.

¶ *Comparativa, cùm exponuntur per* quàm *ablativum adſciſcunt: ut Hor.* Vilius argentum eſt auro, virtutibus aurum; i. e. quàm aurum, quàm virtutes.

*Nouns of the Comparative Degree having* (than) *after*

*them, do cauſe the word following to be the Ablative Caſe: as,* Frigidior glacie, *More cold than Ice.*

Health is better than Silver, and Grace more precious than Gold.

Better is the rebuke of a Friend, than the flattering of an Enemy.

What is ſweeter than Honey? or what is ſtronger than a Lion? What is whiter than Snow? hotter than Fire? or harder than Adamant?

† *Note, if* quàm *be made the Latine for* than, *then is the Subſtantive following to be of the ſame Caſe with the foregoing: as,* Vilius argentum eſt quàm aurum. Vilius eſt aurum quàm virtutes.

¶ *Adſciſcunt & alterum Ablativum, qui menſuram exceſſus ſignificat: ut Cic.* Quanto doctior es, tanto te geras ſubmiſſiùs.

*Nouns of the Comparative Degree, having* (by) *after them, do cauſe the word following to be the Ablative Caſe: as,* Doctior multo, *Better learned by a great deal.* Uno pede altiar, *Higher by a Foot.*

Yau are taller than I by the head and ſhoulders.

I am older than you by Seven Years.

In your Poem one Verſe is ſhorter than another by one ſyllable.

My Staff is an Inch longer than yours.

Your Siſter is Two Years younger than your ſelf.

I am much more quiet in mind than I was.

Goodneſs is a great deal more deſirable than greatneſs.

By how much the more advantageous your kindneſs is, by ſo much the more acceptable ought it to be unto us.

By how much the greater any pleaſure is, by ſo much the more doth it diſcompoſe the Mind.

The higher you be in place, the holier be you in Life.

The richer you are in Goods, the more bountiful be you in Gifts.

Nævius Pollio was ſaid

to

to be taller by a Foot than the talleſt Man then living.

† *Note, Adjectives of the Comparative Degree do not onely govern an Ablative Caſe of the* thing *exceeded, or of the* meaſure *of the exceſs, but alſo of the* matter *wherein the exteeding is: as,* Major ætate, major natu.

Cicero was more excellent for ſpeaking than Cæſar, and Cæſar was more excellent than Cicero for fighting.

Ajax was ſtronger in Body than Ulyſſes, but Ulyſſes was much wiſer in counſel than Ajax.

If you be nimbler than I in wit, I am ſteadier than you in judgment.

You are not ſo much better than I at wreſtling, as I am better than you at running.

¶ *Tanto, quanto, multo, longè, ætate, natu, utrique gradui apponuntur: ut,*

*Catul.* Tanto tu peſſimus omnium poeta, quanto tu optimus omnium patronus.

*Eraſ.* Nocturnæ lucubrationes longè periculoſiſſimæ habentur.

Longè cæteris pertitior es, ſed non multo melior tamen.

*Juv.* Omne animi vitium tanto conſpectius in ſe Crimen habet, quanto major qui peccat habetur.

Major & maximus ætate.

Major & maximus natu.

'Twas the glory of King Edward the ſixth, that he was by ſo much holier than others, as he was higher than others.

You are learneder than I, by what you are older than I.

It is ſtrange, that being much fatter than you, I ſhould be much nimbler than you.

The reading of the Goſpel is far a more profitable ſtudy, than of any other Hiſtory.

It were a great ſhame for a Miniſter to be ſo much the worſt doer of all, as he is the beſt ſpeaker of all.

He that has got the

grace of God in truth, may account himself by much the happiest man of all.

Soloman was far the wisest man of all, that lived before him.

He is most honourable for age, that is eldest for birth.

## Dativus.

¶ *Adjectiva quibus commodum, incommodum, similitudo, voluptas, submissio aut relatio ad aliquid significatur, in Dativum transeunt: ut,*

*Virg.* Sis bonus & felix que tuis.

*Mart.* Turba gravis pacі, placidæque inimica quieti.

Est finitimus oratori poeta.

*Ovid.* Qui color albus erat, nunc est contrarius albo.

*Mart.* Jucundus amicis Omnibus supplex.

*Hor.* Si facis, ut patriæ sit idoneus, utilis agro.

*Adjectives that betoken profit or disprofit, likeness or unlikeness, pleasure, submitting, or belonging to any thing, require a Dative Case: as.*

Labor est utilis corpori, *Labour is profitable to the body.*

Æqualis Hectori, *Equal to Hector.*

Idoneus bello, *Fit for war.*

Jucundus omnibus, *Pleasant to all persons.*

Parenti supplex, *Suppliant to his father.*

Mihi proprium, *Proper to me.*

A Heathen is good (*bonus*) to his friend, a Christian to his enemy.

Who is he good to, that is not good to him self?

That land will be very profitable (*felix*) to the owner of it, that is fat and well tilled; but land lean and ill tilled, is profitable to no body.

I would say more, but that I fear I should be burthensom (*gravis*) to you.

It is grevious to a modest person to ask any great matter of one, whom he may think himself

ſelf to have deſerved well of.

An evil man is a friend to none, and an enemy [*inimitus*] to himſelf.

Vomitings are hurtful [*inimicus*] to the eyes and teeth, and ill for the veins.

Falſhoods are many times like [*finitimus*] to truths.

The Scots are borderers [*finitimus*] on the Engliſh.

Many vices are neighbouring on vertues.

Cowardice is contrary [*contrarius*] unto courageouſneſs, aud juſtice to injuſtice.

My opinion is as contrary to yours, as black is to white.

Your affection to me is pleaſant [*jucundus*] to me in troubles, and grateful in ſorrow.

No affliction is for the time pleaſant to the afflicted; though it bring when it is over, both pleaſure and profit.

It becomes a maſter to be courteous to his ſcholar, and the ſchaolar to be ſuppliant [*ſupplex*] to his maſter.

It is a ſign of repentance in the offender, when he is ſuppliant to the offended.

That new built houſe is meet [*idoneus*] for an Inn-keeper.

A weak ſtripling is not meet for war, nor an unexperienced novice for counſel.

Let every one follow that calling which he is fit for, and let thoſe things alone for which he is unfit.

It can never be profitable [*utilis*] to any one to ſin, becauſe it is always filthy.

Many things are profitable to ſome perſons, but godlineſs is profitable to all.

My meat is equal [*æqualis*] to my hunger, and my drink to my thirſt.

It is a happy temperament, where the mind is equal to the condition.

Change is proper [*proprius*] to chance, and Variety to fortune.

To be fond of new things is proper to women and children.

To be told of his faults

in a friendly manner, is a thing very pleasant (*gratus*) to a good Man.

To be found fault with is very unpleasing to an evil Man.

By the Rule of Justice Punishment should be equal (*par*) to the fault, and the Reward to the desert.

Honour is not meet for a Fool, because a Fool is unfit for Honour.

One good Man loves to have another near (*propinquus*) to him.

When Hector died, he denounced Death to be near to Achilles.

You have never a Body nearer (*propior*) to you than my self am.

The nearer to the Church the further from God.

Morning and Evening are times convenient (*opportunus*) for Prayer and Study.

Youth is an Age most fit for honest labour and profitable imploys.

Some Men are very unlike others in their judgment and behaviour.

He is an evil Man that is profitable (*commodus*) to none but himself.

A good Child will be courteous (*commodus*) to his School-Fellows.

It is pretty when the Name is agreeable to the Nature.

If you need, I will lend you as much Money as shall be convenient for you.

A Member unprofitable (*inutilis*) to the common wealth, is fitter to be cut off than continued on.

To what end should I any longer keep a Servant that is unprofitable to me?

I shall be very glad to have you come to my house to Morrow, if it be not incommodious (*incommodus*) to you.

It is very troublesom to live in a house that is not convenient for one.

Who, that were wise, would long continue in an imploy which were inconvenient for him, unless he were compelled by necessity thereto?

He is unlike (*dissimilis*) to his Father in every thing.

¶ *Hue*

¶ *Huc referuntur nomina ex* (con) *Præpositione compoſita: ut*, contubernales, commilito, conſervus, cognatus, *&c.*

He reported he was Chamber-fellow (*contubernalis*) to him in the Britiſh-War.

That Man was Comrade (*commilito*) to my Grandfather, in the time of the War with Spain.

Fellow-Servants (*conſervus*) to the ſame Lord ſhould be kind each to other.

I love you much becauſe you are of Kin (*cognatus*) to me; but more becauſe you delight in that which is good.

He that is privy (*conſcius*) to himſelf, to have done no evil in his Life, cannot but have great comfort in his Soul at his death.

Neither put another upon evil doing, nor if you can ſhun it, be privy to any's evil deed.

Be courteous (*concinnus*) to your Friends, gentle to your Enemies, and juſt to all.

The French have bordering (*confinis*) upon them both the Germans, the Spaniards and the Italians.

It is pleaſant to dwell where Orchards, and Gardens, and Meadows are adjoyning to the dwelling houſe.

The tops of the Houſes and the ſteeples of the Churches, are conſpicuous (*conſpicuus*) to the ſight of beholders a great way off.

Your Houſe is contiguous (*contiguus*) to the Theatre.

My Houſe is near adjoining to my School.

A people that are ſtubborn (*contumax*) to their King, may juſtly fear the diſpleaſure of their God.

A Scholar that is ſtubborn to his Maſter, will never learn much by his Maſter.

When ever you go about any weighty matter, take a time that is convenient for it.

¶ *Quædam ex his, quæ ſimilitudinem ſignificant, etiam*

*tium Genitivo gaudent*; *ut*,

*Lucan.* Quem metuis par hujus erat.

*Ter.* Patres æquum esse censent, nos jamjam à pueris illico nasci senes; neque illarum affines esse rerum, quas fert adolescentia.

*Id.* Domini similis es.

*Auson.* Mens conscia recti.

*Virg.* Præterea regina tui fidissima, dextrâ Occidit ipsa suâ.

Hugo Grotius was a man, like (*par*) whom this age hath produced few.

There is hardly one so good, but one time or another his like may be found.

It is a gallant thing when a young man, that is well descended, is like (*similis*) his ancestors in vertue and honour.

Few men are like themselves at all times.

If you would live a quiet life, be careful so to carry your self, that you neither be accessory (*affinis*) to any crime, nor liable to suspicion of any.

It is fit that those, who have spent many years in vertuous exercises, should be partakers [*affinis*] of those honours which age bestoweth.

A wicked man is as much unlike [*dissimilis*] God, as he is like the devil.

He can never be truly valiant, who is conscious (*conscius*) of foul crimes committed by himself, though he may be desperate.

Throughout our whole life, both God our judge, and the devil our accuser, are privy to our Actions.

It was a great grief to that good old man, to bury a wife that had been faithful (*fidus*) to him all her days.

It is well when the mind is simple, and not unlike [*dispar*] it self.

Vices are the contraries [*contrarius*] of vertues.

I do not love that any, who is but equal [*æqualis*] to me in age, should be above me in learning.

A searching out of the truth is proper [*proprius*] to man.

It is proper to living creatures

creatures, to have a desire to something.

¶ *Communis, alienus immunis, variis casibus serviunt: ut,*

*Cic.* Commune animantium omnium est conjunctionis appetitus procreandi causâ.

Mors omnibus communis.

Hoc mihi tecum commune est.

*Sall.* Non aliena consilii.

*Sen.* Alienus ambitioni.

*Cic.* Non alienus à Scævolæ studiis.

*Ovid.* Vobis immunibus hujus esse mali dabitur.

*Plin.* Caprificus omnibus immunis est.

Immunes ab illis malis sumus.

*Communis.*

*Gen.* It is common to all Republicks, to defend their liberties with their lives and fortunes.

To think well of themselves is common to all young students in the University.

*Dat.* Universal experience shews, that death is common to every age.

The earth is a home common both to rich and poor.

*Ablat.* Many times that which one art professeth, it hath common with another art.

Have nothing common with him who hath cast off goodness.

*Dat. & Ablat.* To move and breath, to sleep and wake, to laugh and cry, to hunger and thirst, to live and die, these things are common to Princes and Peasants.

To mistake, to slip, to be deceived, is common to a wise man with other men.

*Accus. & Prep.* No one person should usurp to himself that which his neighbours ought to have common among them.

Amongst true friends nothing is private, but all things are common.

*Alienus.*

For a Gentleman to be drunk, is disagreeing with his dignity; and for a Clergy

Clergyman to be idle, is disagreeing with his duty.

For a Taylor, a Cobler, or a Weaver, (unless thereunto lawfully called) to turn Preacher, is not agreeing with his profession.

For Persons troubled with the Gout, it is inconvenient, though wholsom, to ride.

To write of Mathematicks is not agreeable with the art of Grammar.

I admired you should believe any thing had been done by me, which was unagreeable with our friendship.

With a Man that is disaffected, from me, my letters will do no good.

Not Kings should think it unbecoming their Majesty to serve the Lord Christ.

*Immunis.*

Neither should Servants think themselves free from labours, nor Scholars from studies.

He that is not exempt from instruction, is not exempt from correction.

Free from faults, free from punishments.

It is a greater matter to be free from warfare; for he that is free from war, is free from fear.

Pious Persons are free from those inward torments of Mind, which wicked ones are tormented withal.

¶ *Natus, commodus, incommodus, utilis, inutilis, vehemens, aptus, etiam Accusativo cum Præpositione adjunguntur: ut Cic.* Natus ad gloriam.

Man is born to labour as the sparks fly upwards.

He is born to his own sorrow, that is born to the destruction of others.

If you intend to give a reproof to any one, it will be wisdom to take a time convenient for it.

A Garment convenient to ride in, may be inconvenient to run in.

It is a sad thing for a Man to live in this world, and be good for nothing.

I have bought wood hardly good for any thing but wheel-spoaks.

Many

Many things are through ignorance caſt away, which yet are not unuſeful for Meat or Medicine.

Not the meaneſt things that God made, are unprofitable for the uſes of Men.

A dutiful Son will never give his Father very great (*vehemens*) cauſe to Chide.

He that is ſenſible of his own failings, will not be fierce for the puniſhing others that fail.

He that brings up a Child, ſhould before hand conſider what he will be moſt fit for afterwards.

It is convenient that, who is apt to learning, he ſhould be brought up a Scholar; and that, who is unapt to it, he ſhould be put to a Mechanick Trade.

¶ *Verbalia in* (bilis) *accepta paſſivè, ut & Participia, ſeu potiùs Partipialia in* (dus,) *Dativo Adjecto gaudent: ut,*

*Mart.* O mihi poſt nullos Juli memorande ſodales!

*Stat.* Nulli penetrabilis aſtro lucus erat.

*Likewiſe Nouns Adjectives of the Paſſive ſignification in* (bilis) *and Participials in* (dus): *as,*

Flebilis (flendus) omnibus, *To be lamented of all Men.*

Formidabilis (formidandus) hoſti *To be feared of his Enemies.*

Love is a Diſeaſe that is healable with no Herbs nor Roots.

Inward wounds made in the Mind, are not Curable by outward Salves applied to the Body.

The Armour of Achilles was ſo ſtrong, as to be penetrable with no weapon.

All will be to be feared by him, who will be to be feared by all.

God, as being a pure Being, is by Man to be worſhipped with a pure Mind.

A Day worthy to be remembered by all Scholars, for the Birth of a great Poet, is not by them to be forgotten.

An offended Father is with all ſubmiſſiveneſs to be intreated by an offending Son.

Accu-

Accuſativus.

¶ *Magnitudinis menſura ſubjicitur Adjectivis in Accuſativo : ut,* Gnomon ſeptem pedes longus, umbram non amplius quatuor pedes longam reddit.

*The meaſure of length, breadth, or thickneſs, is put after Adjectives in the Accuſative Caſe : as,*

Turris alta centum pedes, *A Tower an hundred foot high.*

Arbor lata tres digitos, *A tree three fingers broad.*

Liber craſſus tres pollices, *A book three inches thick.*

It is rare to ſee a Fir plank that is twelve yards long, ten foot broad, and eight inches thick.

Thoſe are ſtately walks indeed, which are two hundred and fifty paces long, and twelve apiece wide.

A wall that is an hundred foot high, and thirty foot thick, will defend a Town well; eſpecially if it be encompaſſed with a ditch of ſixty foot wide, and thirty foot deep.

† *This Accuſative is ſaid to be governed of the Preposition* [ad] *underſtood.*

¶ *Interdum & in Ablativo : ut Columel.* Fons latus pedibus tribus, altus triginta.

*And ſometimes in the Ablative Caſe : as,* Liber craſſus tribus pollicibus, *A book three inches thick.*

A river ſix foot deep is not eaſie to be paſſed by footmen, unleſs they ſwim or have long legs.

It is hard to run a courſe eight furlongs long with full ſpeed, and not ſlack ones pace, till he come to the end of it.

I have ſeen many a thick tree, yet never ſaw I one yet which was three ells thick.

He ſits upon a four ſquare ſtone that is twelve inches long, and twelve inches broad, and twelve inches thick.

From a ſet three foot high, this tree is ſhot up in

two

two years time to be three yards high.

† *This Ablative is said to governed of* ab.

¶ *Interdum & in Genitivo: ut Columel.* In morem horti areas latas pedum denûm, longas pedum quinquagenûm facito.

The court of the King's house was two hundred foot wide, and three hundred foot long.

That must needs be a strong ship, which is made of planks six and thirty inches broad, and twenty inches thick.

He dwells in a fine house seated on a hill an hundred yards high, with a well in it, which is fifty fathom deep.

*This Genitive is said to be governed of* longitudine, latitudine, profunditate, *&c. understood.*

## Ablativus.

¶ *Adjectiva quæ ad copiam egestatémve pertinent, interdum Ablativo, interdum & Genitivo gaudent: ut,*

*Plaut.* Amor & melle & felle est fœcundissimus.

*Horat.* Dives agris, dives positis in fœmore nummis.

*Virg.* At fessæ multâ referunt se nocte minores Crura thymo plenæ.

*Id.* Quæ regio in terris nostri non plena laboris?

*Id.* Dives oqum, dives pictai vistis & auri.

*Pers.* O curvæ in terras animæ, & cœlestium inanes!

Expers fraudis.

Gratiâ beatus.

*Cic. Att.* 9. 1. Urbem quidem jam refertam esse optimatium audio.

*Adjectives signifying fulness, emptiness, plenty, or wanting, require an Ablative Case, and sometimes a Genitive: as,*

Copiis abundans.

Crura thymo plena.

Vacuus irâ, iræ, ab ira.)

Nulla epistola inanis realiquâ.

Ditissimus agri.

Stultorum plena sunt omnia.

Quis nisi mentis inops oblatum respuat aurum?

Integer

Integer vitæ, scelerisque purus. Non eget Mauri jaculis nec arcu.

Expers omnium.

Corpus inane animæ.

Publici negotii expers. *Cic.*

*Ablative.*

A City naked of guard is easily taken; and a Body naked of Cloths is quickly starved.

I am not so naked (*nudus*) of defence, but that I have something yet to say for my self.

No Castle is impregnable, whose Gates a Mule laden (*onustus*) with Gold may enter.

To see good Men laden with Reproaches is no such strange thing.

When the Belly is loaden (*gravis*) with Meat, the Brain doth not use to be quick of conceit.

It was an easie thing for the Grecians to Kill the Trojans, loaden with Wine, and heavy with sleep.

Great care is to be taken, that no hurt be done to a Woman big (*gravidus*) with Child.

When the Mind is big with conceit, then is it hard to bridle the tongue.

It is good living in a Country fruitful (*fœtus*) of Corn and necessary Provisions for Mans life.

A Wit fruitful of rich conceits is not always attended with a deep judgment.

It is not pleasant walking abroad, when the fields are destitute (*viduus*) of Corn, the pastures of Cattel, and the trees of Leaves: nor comfortable living in a City, bereaved either of Inhabitants to live in it, or of Provisions to live on.

A Maid, though wanting (*cassus*) of dowry, should not be despised, if she be endued with vertue.

A Tongue without) i. e. void of) taste, is much at one with an Eye wanting sight.

In a Year plentiful (*locuples*) of Corn, Provision should be laid up against a dear Year.

In a Soul well stored with divine Graces the Spirit of God delights to dwell.

Their

Their Bodies are ſeldom healthful, who have Bellies ſtrutting out (*diſtentus*) with Meat.

Then are the Bees brisk and lively, when the Cells of their Combs, diſtended with Nectar, have no room for more.

*Genitive.*

I ſhould always wiſh to be poor (*pauper*) of thoſe goods, which make the owner of them unhappy.

Who is endued with heavenly vertues, cannot but be rich, though bare of earthly goods.

He that can live of a little, will not be much needful (*indigus*) of the help of another.

It is an ill circumſtance, when a Man in ſtraits is indigent of friends.

It matters not much if a Man be lacking (*egenus*) of goods, ſo he be not lacking of grace.

It is no news to ſee even a good Man lacking many things.

A Soul that is pure (*purus*) from ſin is a Spouſe meet for her Saviour.

A Magiſtrate free of Pride, Cruelty, and Covetouſneſs is a rare ſight.

He that is much given to (*benignus*) Wine and Sleep, ſhall hardly have much either of wealth or health.

He that is frank of his praiſings, ſhall hardly eſcape without diſpraiſe.

France being a Country fruitful (*fertilis*) of Men and Corn, is the better able to maintain an Army for the Wars.

Ground rank of Graſs is not the beſt Paſture for Sheep.

Be not prodigal (*prodigus*) either of thy Money or Blood, yet ſpend both freely upon good occaſion, for God, the King, and thy Country.

He that is laviſh of his own Eſtate, is no good Truſtee for the Inheritauce of another.

He that lives at Court, and is wanting (*inops*) in friends, had need have his Purſe well ſtored with Money.

It is Charitable to be helpful to him that is wanting of help.

Happy

Happy is he that lives free (*expers*) from all fear, but happier he that lives free from all sin.

To live free from labor, and void of care, is the beggers heaven.

He that is liberal (*largus*) of promises, should not be niggardly in performances.

Be prodigal of pence, liberal of shillings, sparing of pounds.

*Genitive and Ablative.*

*Gen.* In times of war all places are full (*plenus*) of fear, but the safest is a city full of men and warlike provisions.

He that is full of himself, is commonly empty of all things else.

*Abl.* A good man will be full of good works, and not full of good words only

To be at once both full of wit, and full of wine is a thing not very usual.

*Gen.* He that is rich (*dives*) only in goods, and not rich in grace, is but a poor man for all his wealth.

He shall not be poor in rewards, who is rich in good works.

*Abl.* A man sometimes is rich in land and cattle, and yet poor enough in mony for all that.

He that is poor in outward conveniencies, may be rich in inward contentments,

*Gen.* Men that are full (*satur*) of all things, should not forget to bless God the giver of all goodness.

Nothing is a man more desirous of than pleasure, and yet of nothing is a man sooner full than of pleasures.

*Abl.* When the belly is full of drink, then commonly is the brain empty of wit.

Sooner will a sponge be full of liquor than a miser of mony.

*Gen.* It is no poor country that is full (*fecundus*) of corn and cattel, though its fields be not full of mines and metals.

Where a land is fruitful of provisions, there the people commonly be idle persons.

*Abl.*

*Abl.* Where the fields are full of flowers, and the orchards are full of fruits, and the trees full of leaves there the Bee-hives will be full of hony and wax.

It is a hard thing to say, whether love be fuller of honey or of gall.

*Gen.* It is but a little time which a Schoolmaster hath, that is void (*vacuus*) of labour.

He will hardly infuse much learning into others, whose own head is void of knowledg.

*Abl.* They are deceived, that think in this world to lead their lives void of cares.

No greater trouble to an active man than to be void of buisness.

*Gen.* He whose head is empty (*inanis*) of wit, and heart of courage, will never make either good scholar, or good souldier.

Like a body void of life is a soul void of grace.

*Abl.* Who can delight to read a play, that is empty both of wit and language.

You will read not the least epistle of Cicero's void of elegancy.

*Gen.* He that is destitute [*orbus*] of the help of man, hath yet the help of God to betake himself to.

So long as a man is not bereft of hope, he will hold up, tho he be at present destitute of help.

*Gen.* It can hardly be, that he who lives a countrey life, should be free [*liber*] from labours; or he who lives a city life, should be free from temptations.

Not the most innocent in this world can live free of slanders.

*Abl.* Happy is he who, free from wordly care and fear, enjoys in private the society of God.

That is true liberty of soul, when the will is free from coaction, and the passions from perturbations.

*Gen.* When the land is full [*refertus*] of robbers, and and the sea of pirats, there is no save living either by sea or land.

Then

Then a City in a flouriſhing condition, when its ſtreets are full of Merchants, and its Houſes of Merchandiſes.

*Abl.* When a Scholar writes a Letter to his Father, he ſhould ſee that it be full of all Civility and Reſpect.

No Grief to a Merchant greater than that, to ſee his returning Ship, full of far fetch'd Riches, ſink in the Port.

† *Some of theſe have after them an Ablative and his Prepoſition: as,*

Ab omni perturbatione liber. *Cic.*

A ſuſpicione vacuus. *Cic.*

Reſpublica nuda à magiſtratibus. *Cic.*

Inops ab amicis. *Cic.*

Uſque eo orba fuit ab optimatibus ulla conſcio, ut——*Cic.*

Purus ab humano cultu locus. *Liv.*

¶ *Nomina diverſitatis Ablativum ſibi cum Præpoſitione optant: ut Virg.* Alter ab illo. Aliud ab hoc. Diverſus ab iſto.

A Man that is truly converted, becomes another (*alter*) Man from what he was before.

I am another Man from what I was the other day, had you ſeen me then.

This is quite another (*alias*) thing from what you ſaid even now.

A good Man will not ſpeak a thing that is other from what he thinks.

Epicurus is wholly different (*diverſus*) from Ariſtotle; the one placed happineſs in Pleaſure, the other in Vertue.

He had need be upon good ground, who propounds an Opinion different from all that hath been held before.

¶ *Nonnunquam etiam Dativum: ut,* Huic diverſum.

Nothing in the World is ſo unlike (*diverſus*) Lycias as Iſocrates; the one uſes few ornaments of ſpeech, the other many.

This is as much different from that, as Black is from White.

A good Man is much different from a bad Man in

in his work now, and he shall be as different from him in his reward hereafter; the one shall be saved, the other damned.

¶ *Adjectiva regunt Ablativum significantem causam: ut,* pallidus irâ,

Incurvus senectute.
Livida armis brachia.
Trepidus morte futurâ.
Heu Nero crudelis, nullâque invisior umbra. *Matt.* 7. 21.

He that is hot with labour should take heed of drinking cold Beer, and of going into cold Water; either is deadly.

Scholars are often weary of study, but seldom of play.

Have a care of a Man that is red with Anger, or pale with Envy; the one will mischief you suddenly, the other secretly.

Live a good Life, and you will be so far from being amazed at, that you will be joyful for approaching death.

For no death was Nero more odious than Seneca's.

It is good being on land when the sea is rough with storms.

He deserves to be beaten till he be black with blows, that do what you can with fair words will be nasty with sloth.

He is to be pitied, not scoffed at, who is weak with Age, and deformed with Sickness, or lame with Diseases.

Be not proud either of Wealth or Honour; for you know not how soon the tide may turn, and you fall into poverty and disgrace.

Some are glorious for doings, some for sufferings: King Charles the first was glorious (like his Saviour Jesus) for both: true Heathens Crucified the one, seeming Christians beheaded the other.

¶ *Forma vel modus rei adjicitur nominibus in Ablativo: ut,*

Facies miris modis pallida:

Nomine grammaticus, re Barbarus.

*Cic.* Sum tibi naturâ parens,

parents, præceptor consiliis.

*Virg.*——Trojanus origine Cæsar.

Spe dives, re pauper.

Syrus natione.

Though you be comely with black eyes, and black hair, yet be not proud of your beauty; for nothing is more fading than that.

Many times he that is wise in words, is foolish in deeds: as it is much easier to talk well, than to act wisely.

A Christian for profession, should not be a Heathen for Conversation.

He that is a Gentleman by birth, should not be a Clown for behaviour.

To be cleanly in your apparel, and neat in your trimming, will be no discredit to you; to be a sloven, will.

To whom you are a father by nature, to him be a father also for advice.

If you be famous, any way, have a care to be infamous no way: for more will attend to your disgrace, than to your honour.

Though he be a Scotch man for country, and a French man for breeding, yet he is an English man for honesty.

Many times he that is fair of face, is false of heart.

† *These Ablatives of the Cause and manner are said to be governed of some Preposition understood: for* Ter. *hath* Lætus de amica, *and Cic.* Fessus de via.

¶ *Dignus, indignus, præditus, captus, contentus, exterris, auferendi casum adjectum volunt: ut,*

*Ter.* Dignus es odio.

Qui filium haberem tali ingenio præditum.

*Virg.* Atque oculis capti fodere cubilia talpæ.

*Id.* Sorte tua contentus abi.

*These Adjectives,* dignus, indignus, præditus, captus, contentus, *with such others, will have an Ablative Case: as,*

Dignus honore.

Captus oculis.

Virtute præditus.

Paucis contentus.

profugus

Profugus patriâ suâ Cinna confugit ad partes. *Flor.*

Hujus consilio fretus. *Ter.*

Hanc tu habes dignitatem, quâ fretus me contemnis? *Cic.*

He that challenges the honour of his ancestours, should so carry himself, as to be worthy the name of his ancestours.

A good work is worthy of a good reward; and God will give to every man at the last day that reward whereof his work is worthy.

He is unworthy of a kindness to be done for him, who hath not been grateful for a kindness already done him.

A Gentleman should be careful to do nothing that is unworthy of his name and dignity.

It is pity but that he, who is endued with vertue, should be graced with honour.

It is not fit that man, endued with a heavenly soul, should wholly implange himself into earthly concerns.

It is fit that he who is taken lame (*captus*) of his hands, so that he cannot work for himself, should be provided for by others.

He that cannot advise himself, is like one that is taken blind: and he that will not be advised by others, is like one that is taken deaf.

A child taken with the love of learning, will do or suffer any thing for the obtaining of it.

He is never happy how much soever he hath, that is not content (*contentus*) whit what he hath.

He that can be content with a little will live happy, though he never possess much.

To be content with ones own estate, is the greatest and most assured riches.

A wise man is always at home, even when banished (*extorris*) his own Country; because to him all the world is but one city, and every place in it his house.

It is no great matter to be banished an earthly

Kingdom, ſo one be not baniſhed the Kingdom of Heaven.

Sad are thoſe times, which yet both have been, and may be again, when good men flying (*profugus*) their own Country, ſhall betake themſelves for ſafety unto ſtrangers.

One had better live baniſhed from his own country with a good conſcience than continue a Citizen in it with an evil conſcience.

He dies ſafe, that dies relying (*fretus*) on the mercies of God, rather than truſting to his own merits.

One had need be well aſſured of his wiſdom and integrity, on whoſe counſel and authority he relies, whileſt he is acting any matter of great moment.

† *The Ablatives after theſe Adjectives are ſuppoſed to be governed of a Preposition underſtood: as,*

Libenter à domino agreſti ac furioſo profugi. *Cic.*

Exul atque extorris ab ſolo patrio. *Liv.*

¶ *Horum non nulla Genitivum interdum vendicant: at,*

*Ovid.* Militia eſt operis altera digna tui.

*Virg.* Deſcendam magnorum haud quaquam indignus avorum.

An honourable perſon ſhould entertain no thoughts in his mind, but ſuch as are worthy of his honour.

That Prince is worthy of the ſucceſſion of his fathers kingdom, who is the heir of his fathers vertue, as well as of his crown.

He is unworthy of his anceſtours, who doth not propogate their honour and eſtate, as well as name and family, unto poſterity.

He is unworthy of his place, who doth not as well diſcharge the duties, as enjoy the profits of it.

† *They ſay this conſtruction is Elliptical, the Genitive being governed not of the Adjective expreſſed, but of a Subſtantive underſtood.*

¶ *Where*

¶ *Where note, that* dignus, indignus *and* contentus, *may inſtead of the Ablative Caſe have an Infinitive Mood of a Verb : as,*

Dignus laudari, *Worthy to be praiſed.*

Contentus in pace vivere, *Content to live in peace.*

He is worthy to be commended, that doth things worthy of commendation.

He is worthy to be believed who ſpeaks true, when it might be for his advantage to lye.

He that loves is worthy to be beloved.

He is unworthy to live, who by evil living diſhonours that God that gave him life.

He is unworthy to be believed when he ſpeaks true, who when he ſhould have ſpoken truth told a lye.

A good man is content either to depart this world, or to ſtay in it, at the pleaſure of God.

He that hath done things worthy of reproof and puniſhment, ſhould be content to be reproved and puniſhed.

Be content to do and ſuffer the will of God, whatſoever he will have thee to do and ſuffer : what he will have thee do is good, what good, what he will have thee ſuffer is juſt.

# Engliſh Examples

## Framed according to the Rules of the *Syntaxis of Pronouns.*

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### *Pronominum Conſtructio.*

MEi, tui, ſui, noſtri, veſtri, *Genitivi Primitivorum ponuntur cùm paſſio ſignificatur: ut,*

Languet deſiderio tui.

*Ovid.* Parſque tui latitat corpore clauſa meo.

Imago noſtri.

*Cic. Fam.* 7. 11. Ego deſiderium tui ſpe tuorum commodorum conſolabor.

* *Theſe Genetive Caſes of the Primatives*, mei, tui, ſui, noſtri, *and* veſtri, *be uſed when ſuffering or paſſion is ſignified: as*, Pars tui. Amor mei.

He ſo longs for me, that he even pines away with deſire of me.

No member of me is free from pain, as all parts of me are polluted with ſin.

He that burns with hatred of you, will hardly like any thing which is yours.

The grace of God, if it be truly in thee, will ſanctifie all thee, and every part of thee.

There is in him little love of God, in whom is much love either of himſelf, or of the world.

They that go to fight with

with an armed enemy, ſhould leave no part of themſelves unarmed.

If any remembrance of us be left in your mind pray for us when you pray for your ſelf.

Do not out of love of us forget your ſelf, and neglect the care of your ſelf.

If you have not a care of your ſelves, who do you think will take care of you?

If you pity not us, yet have pity on your ſelves.

I am not reſolved to have pity on none, becauſe no body has pity on me; but to do good for evil,

If you profeſs the faith of Chriſt, and do not obey the laws of Chriſt, Chriſt will at the laſt day be aſhamed of you, and you will but in vain repent you of your ſelves.

If you have any image of me in your houſe, have the remembrance of me in your mind, when you ſee the image of me in your eye.

What of me, who am ſo much a friend to you, could be diſpleaſing to you?

¶ Meus, tuus, ſuus, noſter, veſter, *adjiciuntur cum actio vel poſſeſſio reide notatur: ut,*

Favet deſiderio tuo.

Imago noſtra, i. e. quam nos poſſidemus.

* *But when poſſeſſion is ſignified,* meus, tuus ſuus, noſter, *and* veſter, *be uſed, as,* Ars tua. Imago tua.

My God, thou art my only hope in fears, and thy mercy is my only comfort in troubles leave me not to my own will, but let thy grace guide me in all my ways, and let thy power protect me in all my dangers; ſo I ſhall not ſin, and ſo I ſhall be ſafe.

Honour thy father, and diſpiſe not thy mother: ſo ſhalt thou be loved by thy parents, and honoured by thy children.

Let thy commands be equal, and thy rewards liberal, and thy puniſhments moderate: ſo ſhalt thou be, of thoſe that are

under thee, both loved, and feared, and obeyed.

A good schoolmaster regardeth his scholars as his children, and a good scholar honoureth his master as his father.

Our honour and our conscience are two jewels, which we should redeem with the loss of our lives.

He that loseth his time in his youth, will lament the loss of it in his age; if he live so long as to be old, and to be so old as to be wise.

Our beginnings may be sad, yet our ends comfortable; and our ends sad, when our beginnings have been comfortable: let us therefore fear in our best estate, and hope in our worst.

Whatsoever else you lose, lose not your souls; and whatsoever you keep besides, keep your conscience: you can lose nothing greater than your souls, nor keep any thing better than your conscience.

Such probably will be your death as is your life, and your reward hereafter will certainly be agreeable to your work here.

† *A Possessive is sometimes used for a Primitive. Hence,*

*Ter. Phor.* 5. 8. Neque id odio fecit tuo (*for* tui.)

*Ovid. Trist. l.* 3. *el.* 3. Effugiátque oculos pars mea (*for* mei) nulla rogos.

*Hor. Epod.* 5. Amore meo (*for* mei) flagras.

† *But this is when Affection, Part, or Faculty, is spoken of, not when Possession: for we may not say,* Filius mei, *nor* Domus tui, *&c. as we may,* Filius Philippi, *and* Domus Ciceronis; *but* Filius meus, *and* Domus tua.

¶ Nostrûm & Vestrûm *Genitivi sequuntur Distributiva, Partitiva, Comparativa, & Superlativa: ut,*

Unusquisque vestrûm.

Nemo nostrûm.

Ne cui vestrûm sit mirum.

Major vestrûm.

Maximus natu nostrûm.

* *These Genitive Cases* nostrûm *and* vestrûm *be used after*

*after Distributives, Partitives, Comparatives, and Superlatives: as,*

Nemo vestrûm.
Aliquis nostrûm.
Major vestrûm.
Maximus natu nostrûm.

† *That is,* nostri *and* vestri *are not to be used after any of these sort of words; but* nostrûm *and* vestrûm, *which are used mostly after such words, but not only.*

If any (*quis*) of you commit a secret fault, unless some (*aliquis*) of you discover it, every one (*unusquisque*) of you shall be punished for it.

None (*Nemo*) of us can think it fit, that one (*unus*) of us should be punished for a fault which another (*alius*) hath committed.

Whether (*uter*) of us do you think the happier man, him that hath little and wants nothing, or him that hath much and needs more?

If neither (*neuter*) of us do our duty, it is free for either (*alteruter*) of you to reprove us: and if the younger of you will not, the elder of you we hope will.

Since yon have invited us all to dinner, none of us will refuse, but every one of us will come, from the least of us, to the greatest.

In travelling beyond sea, none (*nullus*) of you hath attained to much more knowledge of things than any (*quisquam*) of us that staid at home.

Whosoever (*quisquis, quicunque*) of you shall come first to the school, he shall go the first (*primus*) of you to play: and he that comes to the last (*ultimus, novissimus*) of you shall not play at all, no not tho he be the eldest of you.

If either (*alteruter*) of you do well, it shall be the better for you both: and if one (*alter*) of you deserve praise, the other (*alter*) of you shall not be discommended.

¶ *Hæc possessiva,* meus, tuus, suus, noster & vester, *hos Genitivos post se recipiunt,* ipsius, solius, unius,

nius, duorum, trium, &c. omnium, plurium, paucorum, cujuſque : *& Genitivos Participiorum, quæ ad Genitivum Primitivi in Poſſeſſivo incluſum referuntur : ut,*

Ex tuo ipſius animo conjecturam feceris.

*Cic.* Dico meâ unius operâ rempublicam eſſe liberatam.

*Id.* Meum ſolius peccatum corrigi non poteſt.

*Eraſ.* Noſter duorum eventus oſtendat utra gens ſit melior.

In ſua cujuſque laude præſtantior.

Noſtra omnium memoria.

*Brut. ad Cic.* Veſtris paucorum reſpondet laudibus.

*Hor.* Scripta cùm mea nemo legat vulgo recitare timentis.

† *This conſtruction derived from the Greeks to the Latines, is not very imitable by the Engliſh : the Readers pardon therefore is deſired in theſe Examples which follow if they ſhall in any part ſeem to deviate from the Engliſh Idiom, being only done for an Exemplification of the Latine.*

My alone intreating did the buſineſs, ſo that there was no need of any ones interceeding beſides my own.

My ones luck is better than your twos counſel.

As difficult as the buſineſs ſeems to you, I diſpatch it all by my own alone help.

My livings (*vivens*) example, if evil, doth more hurt; than my preachings (*prædicans*) perſuaſion, though never ſo powerful, doth good.

Your twos ſucceſs in this encounter, will ſhew whether ſeat hath the better ſcholars in it.

Your one trade is more gainful, to you, than our twos land is to us.

Your alone piety will prevail more, than all our either power or policy.

Matter not what others ſay of you, whileſt your own conſcience doth not accuſe you.

Our fews courage of mind is equal to your mores ſtrength of body.

Our

Our threes teſton is better than your fours Groat,

¶ Sui & ſuus *reiproca ſunt, hoc eſt, ſemper reflectiuntur ad id quod præceſſit in eadem oratione: ut*,

Pertus nimium admiratur ſe.

Parcit erroribus ſuis.

The man is ſo like himſelf, as if he were the picture of himſelf,

He that is ſo mad as to envy a man of valour, is himſelf a puniſhment to himſelf.

Whileſt he fled the enemy, he killed himſelf,

More gallant is he that is overcome by himſelf, than he who overcomes many other enemies.

He that is kind to his friends, and courteous to his enemies; ſhall gain both his enemies, and keep his friends.

He that loves his jeſt better than his friend; may have his jeſt, but loſe his friend.

Cicero ſent his ſon to Athens to learn philoſophy of Cratippus.

Tydides communicates his acts with me, and I my honour with him.

¶ *Aut annexa per copulam: ut*, Magnopere petrus rogat, ne ſe deſeras.

Yeſternight George fell ſick, and deſired the Miniſter to come to him, and pray with him, and for him.

My father when he died called for me, and charged me to bury him in his grandfathers grave

My mother deſired me to recommend her and her cauſe to your patronage.

I went to the tents of Rheſus, and took him and his followers in his own camp.

The whole kingdom prays you not to forſake it in its diſtreſs, but to protect it in its dangers.

Your ſiſter deſires you, if yot love her, to call and ſee her by the way, as you go to Cambridge,

¶ Ipſe, *ex pronominibus ſolùm trium perſonarum ſignificationem repræſentat: ut*,

*ut*, Ipſe vidi. Ipſe videris. Ipſe dixit.

† *That is, of the Fifteen ſo accounted*, ego, tu, *&c. and accordingly as* ego, tu, *or* ille, *are Elliptically underſtood.*

Thoſe ſad times have my ſelf known, when proſperous wickedneſs was called vertue.

When a buſineſs is of great concern, do not bid another do it, but do it your ſelf: Every man ſeeth beſt with his own eyes.

He is moſt unworthy of pardon, who reproaches another for that crime which himſelf hath committed.

Why ſhould we be beholden to others for that which we can do our ſelves?

Your ſelves are witneſſes to your own actions, and if no body elſe do it, will at length condemn your ſelves for your own wickedneſſes.

It is impudently done of thoſe men, who father thoſe lyes upon others which themſelves invented.

¶ *Et Nominibus pariter ac pronominibus Adjungitur : ut*, Ipſe ego. Ipſe ille. Ipſe Hercules.

What I my ſelf have ſeen I may be confident to ſay.

When thou preacheſt againſt rebellion, it were a ſhame that thou thy ſelf ſhouldſt be a rebel.

Peter blames me for tearing George's book, whereas it was he himſelf that did it

No mortal man, no not Solomon himſelf, underſtood all things, except that man who alſo was God.

We fond fathers blame others for their too much love to their children, when we our ſelves are too indulgent to our own.

You bid us to do that, which you your ſelf cannot do. Is this fair? Teach us by your example, and we ſhall do the better.

Thoſe maſters are like to thrive, who do not

ſend

ſend their ſervants alone to work, but go themſelves.

Whileſt you were railing at the man, as you thought behind his back; the man himſelf, unknown to you, ſtood at your back, and will tell you what you ſaid of him to your face.

¶ Idem, *etiam omnibus perſonis adjungi poteſt*: *ut*,

Ego idem adſum.

*Ter.* Idem has nuptias perge facere.

*Virg.* Atque idem jungat vulpes, & mulgeat hircos.

The ſame I that awhile ago lived in proſperity, am now falſen into adverſity: ſo mutable is the condition of humane affairs in this world.

The ſelf ſame I, who formerly lived with you, am now after many years travels returned to you; and the ſelf ſame man that I was before I went from you: ſo far are foreign countries from changing mens manners, eſpecially to the better.

The ſame you, who began that good work, go on to finiſh it; ſince it is the end of the work that crowns the workman.

To day you are the darling of the people; but to morrow, if fortune frown on you, the ſame you will be their laughing ſtock.

Do the ſame you afford help, who have given hope.

Let him that loves ſin look for ſorrow; and let the ſame man fear death and dread hell, except he repent.

He borrowed the mony of you, not I: and let even the ſame he pay it you if he will for me.

† *Note*, ipſe *and* idem *are of the firſt, or ſecond, or third perſon, as the Noun or Pronoun Subſtantive is, to which they are referred.*

¶ *Hæc Demonſtrativa*, hic, ille, eſte, *ſic diſtinguuntur*; hic, *mihi proximum demonſtrat*; eſte, *eum qui apud te eſt*; ille, *eum qui ab utreque remotus eſt. indicat.*

Three

There cups ſtand on the table, one here by me, one there by you, and one at the tables end; this is full of water, that of wine, the other of beer.

This man that is with me is my brother, that man that ſtands by you is my father, and the other that walks alone by himſelf is my ſon.

Neither this, nor that, nor the other man, ſhall perſuade me to act contrary to my conſcience in any thing.

¶ Ille, *tum uſurpatur cùm ob eminentiam rem quampiam demonſtramus: ut*, Alexander ille magnus.

Iſte, *verò ponitur quando cum contemptu rei alicujus mentionem facimus: ut Ter.* Iſtum æmulum, quoad poteris, ab ea pellito.

In the fields of Pharſalia Pompey the great, being vanquiſhed by Cæſar, fled into Ægypt, and was there ſlain by Ptolemy.

No not Charles the great could any more eſcape the ſtroke of death, than Charles the good: both whoſe aſhes the earth contains in her cold womb.

Who can endure that that cobler of ſhoes ſhould take upon him to be a maker of laws? or that mender of pans a modeller of Churches? being called thereto neither by God nor Man.

That Church robber Verres all poſterity will note to be an infamous perſon.

Put away that prating fool Davus out of the company, who troubles every body with his impertinent talking.

¶ Hic & Ille, *Cùm ad duo antepoſita referuntur*, hic *ad poſterius & proprius*, ille *ad prius & remotius*, *propriè ac uſitatiſſimè referri debet: ut*,

*Col.* Agricolæ contrarium eſt paſtoris propoſitum: ille quam maximè ſubacto & puro ſolo gaudet, hic novali graminoſóque; ille fructum è terra ſperat, hic è pecore.

I had rather be a Divine than a Phyſician: this only minds the body, that the ſoul; this only ſaves from death temporal, that from death eternal; this works by rules of mans obſervation, that by precepts of Gods preſcription.

I muſt prefer health before money: for this cannot purchaſe that, but that may procure this. And I far prefer a good conſcience before a great kingdom: for this cannot make happy without that, but that may make happy without this.

¶ *Eſt etiam ubi è diverſo Pronomen* Hic *ad remotius ſuppoſitum, referri inveniss, &* Ille *ad proximius.*

Better is certain peace than hoped for victory: this is in thine hand, that in Gods.

As ſoon as the grey hound has in the fields ſeen the hare, this plies his heels for his prey, that for her life.

Phœbus and Daphne were both ſwift; this with hope, that with fear.

*Verboram*

# *Verborum Constructio.*

## *Nominativus post Verbum.*

*Verba Substantiva, ut* sum, forem, fio, existo; *verba vocandi passiva, ut* nominor, appellor, dicor, vocor, nuncupor, *& his similia, ut* scribor, salutor, habeor, existimor; *item verba jestûs, ut* sedeo, dormio, cubo, incedo, curro; *utrinque Nominativum expetunt: ut.*

Deus est summum bonum.

Perpusilli vocantur nani.

Fides religionis nostræ fundamentum habetur.

Malus pastor dormit supinus.

*Lact.* Homo incedit erectus in cœlum.

*Construction of the Verb:*

*and first with the Nominative Case.*

* Sum, forem fio, existo, *and certain Verbs Passives, as* dicor, vocor, salutor, appellor, habeor, existimor, videor, *with other like, will have such Case after them as they have before them: as.*

Fama est malum, *Fame is an evil thing.*

Malus culturâ fit bonus, *An evil person by due ordering or governance is made good.*

Crœsus vocatur dives, *Crœsus is called rich.*

Horatius salutatur poeta, *Horace is saluted by the name of Poet.*

Malo te divitem esse quàm haberi, *I had rather thou wert rich indeed than so accounted.* He

He that is (*ſum*) the learnedſt lad in the ſeat, ſhould by right be the captain of it, unleſs he be wicked: for vertue is to be preferred before learning.

Where the husband is lord, the wife cannot but wiſh ſhe might be (*forem*) lady.

If mony could buy heaven, rich men would be merchants.

Water frozen with cold is made (*fio*) ice, and ice thawed with heat becomes water.

Sometimes a knave becomes a knight, and ſometimes a knight becomes a knave.

If fortune will, of a ſouldier you ſhall be made a captain, of a rhetorician a conſul, of a begger a prince.

No honeſt man will be (*exiſto*) a patron to an unhoneſt cauſe.

Every good man is a favourer and helper of the dignity of ſuch as deſerve well.

Men of wiſdom and eloquence are accounted (*cluĕo*) the props, and pillars of a ſtate.

Whilſt Cæſars name ſhall be in the world, he will remain (*exto*) an example of princely courage and courteſie.

None but a man of a debauched conſcience, and hardened forchead will make no matter of it, that he is reported (*audio*) a crafty knave amongſt them that are honeſt.

He that is named (*nominor*) a Chriſtian, ſhould be a Chriſtian; and whoſo is called (*appellor*) godly, ſhould be careful not to be ungodly.

None, in Solons opinion, ought to be either called (*dicor*) happy, or judged unhappy before his death.

If good men be called (*vocor*) knaves by thoſe that are evil; they ought rather to rejoyce, than be troubled, that they are ſo called.

It is through the exerciſe of holineſs and righteouſneſs, that men are named (*nuncupor*) Saints on earth, and ſhall be advanced to the dignity of Angels in heaven.

Happier is he that is written

written (*ſcribor*) Saint in the book of life, than he that is ſaluted (*ſalutor*) king of an ample kingdom, unleſs he be good as well as great.

It is a thouſand times better that you be accounted (*habeor*) evil, when you are good; than that you be accounted good, when you are evil.

Gain is by the moſt men eſteemed (*exiſtimor*) godlineſs; but godlineſs is by the beſt men eſteemed again.

He that is born (*naſcor*) a prince, and he that is born a beggar, are equal before they be born, and will be equal after they are dead.

Many times he that ſeems (*videor*) a Saint before Men, is a Devil before God.

Not always doth he that is a deſigned [*deſignor*] heir to an eſtate, come to the poſſeſſion of it? for Man purpoſes, and God diſpoſes.

It was for princely vertues of mind, that Abdalonymus, of a poor gardiner, was by Alexander made (*creo*) king of Sidon.

He that made (*conſtituor*) governour of a province, ſhould manage his goverument with wiſdom and juſtice.

He that ſits (*ſedeo*) idle in ſeed time, and ſleeps (*dormio*) careleſs in harveſt time; when others have to eat will want bread.

When the husband lies (*cubo*) ſick upon the bed, the wife goes [*incedo*] ſad up and down the houſe; whileſt the ſon runs (*curro*) ſwift into the town, to fetch a medicine for his ſick father.

When the prince goes [*eo*] armed to the wars, what good ſubject will ſtay [*maneo*] idle at home?

It is not becoming that a Senator do either come [*venio*] giggling into the Court, or go away [*recedo*] raging out of it.

¶ *Denique omnia ferè Verba poſt ſe Nominativum habent Adjectivi Nominis, quod cum Juppoſito Verbi caſu, genere & numero concordat: ut,*

Rex

Rex mandavit primus extirpari hæreſin.

Pii orant taciti.

Boni diſcunt ſeduli.

* *And generally when the word that goeth before the Verb, and the word that cometh after the Verb, belong both to one thing, that is to ſay, have reſpect either to other, or depend either of other, they ſhall be put both in one Caſe, whether the Verb be tranſitive or intranſitive, of what kind ſoever the Verb be: as,*

Loquor frequens, *I ſpeak often.*

Taceo multus, *I hold my peace much.*

Scribo epiſtolas rariſſimus, *I write letters very ſeldom.*

Ne aſſuefcas bibere vinum jejunus, *Accuſtom not thy ſelf to drink wine next thy heart, or not having eaten ſomewhat before.*

He that cometh laſt in the morning to the ſchool, will hardly be the firſt that day in his ſeat.

Hypocrites pray loud, and in open places, that they may be ſeen and heard of men: they have their reward, being praiſed of men, but hated of God.

He that lives more abounding in wealth than others ſhould labour to be more abounding in goodneſs than others.

Go not out in the morning faſting, leſt e'er noon you return home ſick.

Eat not full, drink not hot, riſe not ſweating, laugh not diſputing, murmur not chidden, ſtrike not angry; for all theſe things are dangerous, or unbecoming.

A wake to ſtudy early, but ſit not up at ſtudy late.

¶ *Infinitum quoque utrinque eoſdem caſus habet; præcipuè cùm Verba optandi, eiſque ſimilia, accedunt: ut,*

Hypocrita cupit videri juſtus: Hypocrita cupit ſe videri juſtum.

Malo dives eſſe quàm haberi: Malo me divitem eſſe quàm haberi.

*Claud.* Vivitur exiguo melius: natura beatis Omnibus eſſe dedit, ſi quis

quis cognoverit uti.

*Mart.* Nobis non licet esse tam disertis, vel disertos.

*Ter.* Expedit bonas esse vobis.

*Ovid.* Quo mihi commisso non licet esse piam.

* *And likewise in the Accusative Case*: *as*, Non decet quenquam meire current aut mandentem, *It doth not become any man to piss running or eating.*

*Nom.* He perished after he once began to be one to be feared.

He that will be feared, shall be hated.

He that knows not how to be good, knows not how to be great: goodness is the way to greatness.

I know not how to be rich, but I know how to be honest.

He had rather be, than seem a prince.

*Accus.* I know my self to be honest, though I know not my self to be rich.

He that affirms Virgil to be the Prince of Latine Poets, speaks no more but what is true.

He had rather his father were, than seemed a King.

*Dat.* A good prince grants to his subjects to be free from unjust oppressions.

It is lawful for every man to be honest in all estates, if himself pleaseth.

It is expedient for wives to be dutiful to their husbands, though morose and froward towards them.

It liketh any honest man to live secure and safe in his own dwelling.

Grace offers to all to be happy, if they will.

¶ *Quamvis in his postremis exemplis subaudiuntur Accusativi ante Verba Infinita.*

Nos esse disertos.

Vos esse bonas.

Me esse piam.

† Si civi Romano licet esse Gatidanum. *Cic. pro Balbo.*

Liceat esse miseros. *Cic. pro ligar.*

† *The reason of this discrepancy*

*crepancy of the caſual word following the Infinitive Mood from* (that) *expreſſed before it, ſee in my Engliſh Particles, ch.* 34. *Note on rule* 21.

## *Genitivus poſt Verbum.*

SUN *Genitivum poſtulat, quoties ſignificat poſſeſſionem, aut ad aliquid pertinere: ut,*

*Virg.*——Pecus eſt Melibœi.

*Cic.* Adoleſcentis eſt majores natu revereri.

*Virg.* Regum eſt parcere ſubjectis, & debellare ſuperbos.

*The Genitive Caſe.*

¶ *This Verb* Sum, *when it betokeneth or importeth poſſeſſion, owing, or otherwiſe pertaining to a thing, as a token, property, duty, or guiſe; it cauſeth the Noun, Pronoun, or Participle following to be put in the Genitive Caſe: as,*

Hæc veſtis eſt patris, *This garment is my fathers.*

Inſipientis eſt dicere, Non putaràm; *It is the property of a fool to ſay, I had not thought.*

Extremæ eſt dementiæ diſcere dediſcenda, *It is a point of the greateſt folly in the world, to learn things that muſt afterward be Larned otherwiſe.*

Orantis eſt nihil niſi cœleſtia cogitare, *It is the duty of a man that is ſaying his prayers, to have mind of nothing but heavenly things.*

If a ſaying be good, it matters not much whether it be a Chriſtians or a Heathens.

A good man will be fearful to tranſgreſs any law, whether it be Gods or the Kings.

I was Cæſars, but now I am Pompeys.

The houſe which I live in is my fathers, was my grandfathers, and will be I hope my ſons.

It is no wiſe mans part to neglect that opportunity, which being loſt

loſt can never be regained.

It is a fools property to laugh before he hears the jeſt,

It is a point of great wiſdom to amend ones own faults by other mens puniſhment.

It is the guiſe of a fool to deſpiſe warnings, till he pe overtaken with evils.

¶ *Excipiuntur hi Nomi nativi*, meum, tuum ſuum, noſtrum, veſtrum, humanum, belluinum, & *ſimilia* : *vt.*

Non eſt meum contra authoritatem Senatûs dicere.

*Ter.* Eja, haud veſtrum eſt iracundos eſſe.

Humanum eſt iraſci.

¶ *Except that theſe pronouns*, meus, tuus ſuus noſter, *and* veſter, *ſhall in ſuch manner of ſpeaking be uſed in the Nominative Caſe as.*

Hic codex eſt meus, *This book is mine.*

Hæc domus eſt veſtra, *This houſe is yours.*

Non eſt mentiri meum, It *is not my guiſe or property to lye.*

Noſtrum eſt injuriam non inferre, It *is our parts not to do wrong.*

Tuum eſt omnia juxta bati, *It is thy part* [or *duty*] *to ſuffer all things in like.*

Though this houſe be mine, yet that field is thine : and though this corn be ours, yet that graſs is yours. Let every one have what is his, and no man cover what is anothers ; which to do is ſo far from being mans [ property ] that it is a beaſts.

To be learned is not mine to give, but Gods, whoſe is every good and perfect gift,

Take that thine is, and go thy ways contented with that is thine : God gives to every man as it ſeemeth good to himſelf.

If we be ſubject to government, it is not ours malicioufly to blaze abroad all the miſcarriages of our governours : we ſhould do worſe our ſelves were

were we in their places.

It is ours to pity the failings of humane nature, even in great men; who though never so great, yet are but men.

To return good for good is mans guise, good for evil Christians, evil for good devils.

It is neither ours nor yours to determine, what the futur eternale state of every man shall be: Let us not then judge, lest we be judged.

It is a shameful thing, if he that writes man, act any thing that is childish.

¶ *At hîc subintelligi videtur officium, quod aliquando etam exprimitur: ut,*

*Ter.* Tuum est officium, has bene ut adsimules nuptias.

*Id.* Hem, istuc viri est officium.

*Id.* Hæc ego putabam esse omnia humani ingenii, mahsuetique animi officia.

*So Cic.* Justitiæ primum munus est.

*Id.* Cùm illud sit proprium hominis, hoc belluarum.

*Id.* Est igitur proprium munus magistratûs intelligere.

*Id* Fjúsque virtutis hoc munus est proprium.

*Id.* Quod judicis lenti & confœderati est proprium.

It is my duty in all things to submit to the will of God.

Every man hath his proper gift, but all are from God.

If we be Ministers it is our part to preach, but Gods to convert.

It is the property of Christians patiently to suffer injuries, and purposedly to do none.

¶ *Verba æstimandi Genitivo gaudent: ut.*

plurimi passim fit pecunia

Pudor parvi penditur.

Nihili (vel pro nihilo) habentur literæ.

*Hor.* pluris opes nunc sunt, quam prisci temporis annis.

¶ *Verbs that betoken to esteem or regard, require a Genitive Case betokening to value: as,*

parvi ducitur probitas, *Honesty is reckoned little worth.*

Maximi

Maximi penditur nobilitas, *Nobleneſs of birth is very much regarded.*

One eye witneſs is worth (*ſum*) more than ten that go by hear ſay.

I hardly think all your gifts were worth (*ſum*) half a crown.

How little ſoever vertue is prized (*ſio*) by men; it is much eſteemed of by God.

You made more account (*æſtimo*) of a ruined houſe, than of your ſelf.

Many do value an ounce of profit above a pound of credit.

It is not well that you ſhould ſet (*pendo*) little by me, who have always made very great account (*facio*) of you.

What account I make of Balbus you ſhall know by himſelf.

He cannot think that God will ſet (*puto*) much by him, who (ſets) little by goodneſs.

He will eaſilieſt part with the world, who makes leaſt account (*habeo*) of it.

What account ſoever he hath made (*facio*) of you, you never ſhewed what account you made of him.

He that makes ſmall account (*duco*) of a good conſcience, is not far from perdition.

All the gold of India is not worth (*ſum*) ſo much as peace of mind, and tranquillity of conſcience.

Happy is he who makes (*facio*) moſt account of that in his life, which will be to be moſt made account of at his death.

He will ſoon fall into great ſins, that makes (*facio*) ſmall account of little ſins.

¶ *Æſtimo vel Genitivum vel Ablativum adſciſcit: ut,*

*Val. Max.* Non hujus te æſtimo.

Magno ubique virtus æſtimanda eſt.

None will value him a farthing, that hath more words than wit in his diſcourſe.

For all your huffing, no body will care thus much for you, ſo long as you are

are known to be a knave.

It is an injuſtice to ſet a high rate on your givings, and a low on your receivings.

To value your ſelf much, is the way to have others value you little: though ſometimes he who values himſelf little, is by others valued not much.

¶ Elocci, nauci, nihili, pili, aſſis, hujus, teruncii, *his verbis* æſtimo, pendo, facio, *peculiariter adjiciuntur: ut,*

Ego illum flocci pendo.

Nec hujus facio, qui me pili æſtimat.

If you be not vertuous as well as learned, I will not reckon all your learning worth a lock of wool.

He that in dangerous times wants courage, will not make a commander worth a nut-ſhell.

He that hath his wit to ſeek when he ſhould uſe it, will be nothing regarded by perſons that are any thing ingenious themſelves.

None will care a pin for his threats, that can only bark, but not bite.

The thing which a fool ſets a high rate upon, a wiſe man ſeldom thinks worth a ruſh.

I will not value all his wiſdom a hair, who is not wiſe for himſelf.

Learning is for it ſelf to be highly eſteemed, notwithſtanding that learned men are not cared a farthing for by ignorant ones.

What cowards are terrible frighted at, men of courage often value not thus much.

Give me but the loweſt place in heaven, and I ſhall not value at a dodkin the higheſt place on earth.

† *For* nihili *often is uſed* pro nihilo *after* habeo, duco, puro: Eo quòd gloriam contemnant, & pro nihilo putent.

¶ *Singularia ſunt eſta*: Æqui boni conſulo, æqui boni facio, i. e. in bonam accipio partem.

† *They ſay this Genitive*

*is*

*is Elliptical, governed of* rem *understood,*

If providence cast you into an afflicted condition, take it in good part; not doubting but it is designed for your good.

Fear not to reprove me if I do amiss; for I shall take all your reproofs in good part, since I know they proceed from love.

¶ *Verba accusandi, damnandi, monendi, absolvendi, & consimilia, Genitivum postulant, qui crimen significet: ut,*

*Plaut.* Qui alterum incusat probri, ipsum se intueri oportet.

*Cic.* Etiam sceleris condemnat generum suum.

*Ovid.* Parce tuum vatem sceleris damnare Cupido.

Admoneto illum pristinæ fortunæ.

Furti absolutus est.

Judex absolvit injuriarum eum, qui —— *Cic. ad Heren. l. 2. p. 40. b.*

* *Verbs of accusing, condemning, warning, purging, quitting, or assoyling, will have a Genitive Case of the crime, or of the cause, or of the thing, that one is accused, condemned, or warned of: as,*

Hic furti se alligat——

Ad monuit me errati——

Nisi illi ipsi ejusdem cupiditatis tenerentur. *Cic. de leg. 3. §. 13.*

† *Note, the word signifying the Punishment, hath the same construction with that which signifies the Fault. And* deprehendo, *which signifies to take in a fault, governs a Genitive Case, like Verbs of Accusing: as,*

*Plaut. Bacch. 4. 4.* Mendacii deprendit manifesto modo.

*Apul. Met. Mel. l. 9.* Non quidem coram noxæ deprehensus.

To accuse (*accuso*) honest women of dishonesty, is an unjust thing.

The justest King in the world will be accused of tyranny, by those subjects who hate Kingship it self.

It is an ordinary thing for prodigal servants, to accuse (*insimulo*) their masters of covetousness, and

and idle boys their teachers of cruelty.

He will hardly escape the peopels hatred, who is accused (*urgeo*) of ill governing his province.

Some men, so they may escape the charge of Idolatry, matter not to accuse (*alligo*) themselves of sacrilege.

Many men had rather be condemned (*damno*) of knavery than folly, and of treason than cowardice.

Better it is to be condemned (*damno*) to short torment and sharp pain, than to long labour and perpetual slavery.

A just judge will condemn (*condemno*) even his own son for wickedness: otherwise himself will by others be condemned for partiality, and himself will condemn himself for knavery.

He that condemns another for superstition, should be careful that himself deserve not to be condemned for hypocricy.

It is ill that passion should so prevail with any judge, as to condemn to death (*caput*) an innocen man.

He is kind who sees me faulty: and admonishes (*moneo*) me of my fault.

That you were pleased to put me in mind (*admoneo*) of my duty, when you saw me negligent, I am much beholden to you.

He loses thanks for a new kindness, who when he bestows it puts the receiver in mind (*commone-facio*) of an old one.

He that is acquitted (*absolvo*) of the fault, should be acquitted from the punishment.

Whilest the king cleared (*purgo*) himself of all hostile doing against the Romans; the Senate neither assoyled [*libero*] him from blame, nor convinced [*arguo*] him of guilt.

Either condemn your self for your fault, or discharge [*absolvo*] me of the same.

† *Note, this Genitive is said to be governed of* crimen, pœna, *or some such word under stood. See my Eng. partic. c. 64. R. 7. Note 2.*

‡ *Vertitur hic Genitivus aliquando in Ablativum, vel cum Præpositione: ut,*

*Cic.* Si in me iniquus es judex, condemnabo eodem ego te crimine.

*Gell.* Uxorem de pudicitia grauiter accusavit.

*Cic.* Putavi ea de re admonendum esse te.

* *Or else an Ablative without a preposition as,*

Hic -- se alligat furto.
Admonuit me -- errato.

† *It should have been added, and sometime with a Preposition: as,*

De pecuniis repetundis damnatus est.

*(I.) With a Preposition.*

I will not give you cause hereafter to accuse me (*accuso de*) of neglect of letters; so often will I be writing to you.

Though he escaped being condemned (*damno*) for treason, yet he could not obtain to be aquited (*absolvo*) from playing booty.

Happy is he, who when he hath neglected his duty, hath a faithful friend to admonish (*admoneo*) him of it.

Most unhappy is he who, being admonished of his faults, neglects the admonition, and hates his admonisher.

It is a great wickedness to fly in his face, who warns you (*moneo*) of punishment to come by your sin, to the intent you may prevent it by your repentance and amendment of life.

*(II.) Without a Preposition.*

It is not a foul thing to acuse (*accuso*) any man of a false crime?

Though I acquit (*absolvo*) my self of guilt, yet I do not free (*libero*) my self from punishment.

If you condemn me for one crime, I shall condemn you for many others.

With much ado he was acquitted (*absolvo*) from suspicion of affecting to be King.

Many an honest man is condemned to death, (*damno*

(*damno caput*) when many a knave is discarged (*solvo*) of crime, and freed (*libero*) from danger.

† *Capite etiam puniri sancientes, tale carmen condere si quis auderet.* Cic.

¶ Uterque, nullus, alter, neuter, alius, ambo, *& Superlativus Gradus, non nisi in Ablativo id genus verbis subduntur: ut,*

Accusas furti, an stupri, an utroque, sive de utroque, ambobus, vel de ambobus, neutro vel de neutro? De plurimis simul accusaris.

† *That is, whereas most of the Verbs of Accusing,* &c. *do govern both a Genitive and an Ablative Case of all other words; they govern only an Ablative of the words here mentioned in this Exception, and not a Genitive; as the Examples shew.*

Are you accused of murther or of perjury? Of neither, but of a quite contrary crime.

What crime was Varius condemned of? He was condemned of none, though accused of many, and those most grievous ones, and far other than he was guilty of.

It is possible, that he who is accused both of covetousness and prodigality, may by impartial judges be acquitted of both.

It will be kindness, not to say gratitude, in you; if, being by a friend warned of one danger you are in, you warn him of another in which himself is.

¶ Satago, misereor, misereſco, *Genitivum admittunt: ut,*

*Ter.* Is rerum suarum satagit.

*Virg.*——oro miserere laborum Tantorum, miserere animi non digna ferentis.

*Statius.* Et generis miserescе tui.

* Satago, misereor, misereſco, *require a Genitive Case: as,*

Rerum suarum satagit.

Miserere mei Deus.

A wise man is unwillingly drawn to meddle with other mens affairs, as thinking it more wise to be busie [*satago*] about his own.

Whilest you are busie about your concerns, I think it not fit that I neglect mine own.

Having enough to do about mine own, I let other mens affairs alone.

We ought to have pity [*misereor*] on others, though others have no pity on us.

It is fit that at least we pity those afflictions, which we cannot help.

A merciful judge will pity the offender, even whilest he punisheth him for his offence.

Whom will he compassionate [*misereseo*] that hath no compassion on himself?

It may be becoming to pity an unfortunate Prince, though his bad fortune cannot be changed into better.

If you matter neither your credit, nor your estate, nor your body, yet have pity on your soul.

† Satago *is said to be read with an Ablative Case: as.*

Consulibus de vi ac multitudine hostium satagentibus. *Gel. vid. Cooper.*

¶ *At* misereor & misereseo *variùs cum Dativo leguntur: ut,*

*Sen.* Huic succurro, huic misereor.

*Boet.* Dilige jure bonos, & misereſce malis.

† *This Construction is not very well approved of, therefore I instance not in it, nor in that wherein* Satago *as well as* misereseo *is set with an Accusative Case.*

¶ Reminiscor, obliviscor, memini, † *Genitivum aut Accusativum desiderant: ut,*

Datæ ndei reminiscitur.

Proprium est stultitiæ aliorum vitit cernere, oblivisci suorum.

*Ter.* Faciam ut meique, ac hujus dici, ac loci, semper memineris.

*Pl.*

*Pl.* Omnia quæ curant, ſenes meminerunt.

Memini de hâc re, de armis, de te; i. e. mentionem feci.

* Reminiſcor, obliviſcor, recordor, *and* memini, *will have a* † *Genitive or an Accuſative Caſe*: *as*,

Reminiſcor hiſtoriæ.

Obliviſcor carminis.

Recordor pueritiam.

Obliviſcor lectionem.

Memini tui vel te, *I remember thee.*

Memini de te, *I ſpeak of thee.*

Atque ipſa mens quæ futura videt, præterita meminit. *Cic.*

Exitium Satyri, reminiſcitur alter. *Ovid. Met.*

Quiſquis es, amiſſos hinc jam obliviſcere Graios *Virg. Æn.*

Hujus meriti in me recordor. *Cic.*

Ut bella à ſe geſta triumphóſque recordentur. *Cic.*

*(I.) A Genitive.*

A penitent perſon calls to mind (*reminiſcor*) in his adverſity, the old ſins which he committed in his proſperity.

A truly pious perſon will to his life's end remember, and never forget (*obliviſcor*) either the time, or the occaſion, or the inſtrument of his converſion from wickedneſs to godlineſs.

A grateful man will in his proſperity remember (*recordor.*) the kindneſſes done him by a friend in his adverſity.

So great have been your kindneſſes to me, that I ſhall remember them as long as I live.

Perpetual ſtings of conſcience ſuffer not a wicked man wholly to forget (*obliviſcor*) his wickedneſs.

He forgets himſelf that neglects his friend.

You have given me cauſe to remember [*memini*] both you and your houſe all my life long.

I know you by face, though I remember not either your name or dwelling.

It is unbecoming when you do a kindneſs to another, to remember his unkindneſs to you.

*(II.) An Accusative.*

It becomes a man in authority to call to mind (*reminiscor*) those things which are worthy of his person.

He would lye basely that should say now, that he remembred the destruction of Troy.

A kind husband sadly remembers the time when he parted with a loving wife.

A faithful friend, even not seeing his friends, yet remembers them.

It is a great shame for a son to forget (*obliviscor*) his father.

He that forgets his father, will soon forget his duty to his father.

A good child will, when he is grown a man, remember the sayings of his father, to him in his youth.

Old souldiers are mightily encouraged to do brave things, when they remember former battels, victories, and triumps.

He does well, who having been at Church, remembers (*memini*) the text; but he does better that remembers the sermon, and he best, that practiseth both.

We easily remember those things which we regard: and that we forget many things, is because we do not care to remember them.

Nor did the Poet himself ever make mention of this thing.

† *Some say, that after* oblitus *and* memini *we say not* me, te, se; *but* mei, tui, sui.

† Memini *in the notion of* making mention, *is construed not only with a Genitive Case, but also with an Ablative Case, and* de: *as,* Memini de hac re, de armis, de te; *but not with an Accusative Case.*

Though some historians do not make mention of Pope Joan, yet there be many that do it, and they Papists too.

Never make mention of God but with reverence.

I wish you have not displeased your father lately; because, when as he

he often made mention of your brother, he never once made mention of you.

¶ Potior *aut Genitivo aut Ablativo jungitur: ut,*

*Plaut.* Romani signorum & armorum potiti sunt.

*Virg.* Egressi optatâ Troes potiuntur arenâ.

*Ovid. Met.* 13. Votisque potitus.

Potior urbis, *I conquer the City.*

Potior voto, *I obtain my desire.*

*Cic. Fam.* 1. 7. Si exploratum tibi sit posse te illius regni potiri.

*(I.) Genitive.*

No good man would do a wicked act, though he were sure thereby to get *(potior)* a kingdom.

So uncertain is the chance of War, that sometimes the Athenians were masters [*potior*) of the Lacedemonians, and sometimes the Lacedemonians got the uper hand *(potior)* of the Athenians.

Much more gallant is he that conquers his passion by reason, than he that wins ]*potior*) a City by force.

Times of publick calamities are not times for enjoying (*potior*) private pleasures.

*(II.) Ablative.*

If I might have in my possession *(potior)* all the wealth in the world, what were I better if I wanted peace of conscience?

Zimri got *(potior)* a Kingdom by slaying his master, but what Peace enjoyed he whi'eſt he reigned?

'Tis better not to have *(potior)* ones desire, than not to use it rightly.

So enjoy (*potior*) present pleasures, that you lose not future joys.

† Potior *is sometimes read with an Accusative Case: Hence,*

Patria potitur commoda. *in Ter.*

Laborem potiri *in Plaut.*

So *Cic.* (*Tusc.* 1. *lib.* 5. 37. *p.* 362.) Si ad decem millia annorum gentem aliquam urbem nostram potituram putem?

*Some read it,* urbe nostra.

## *Dativus post Verbum.*

*Omnia Verba* acquisitive *posita adsciscunt Dativum ejus rei, cui aliquid quocunque modo acquiritur: ut,*

*Plaut.* Mihi istic nec scritur nec metitur.

Mescio quis teneros oculos mihi fascinat agnos.

The Dative Case,

† *All manner of Verbs* par acquisitively, *that is to say, with these tokens* to *or for after them, will have a Dative Case: as,*

Non omnibus dormio, *I sleep not to all men.*

Huic habeo, non tibi; *I have it for this man, and not for thee.*

† *This Dative is properly that word which signifies the* finis cui, *or the end for which the action expressed in the Verb is done.*

*And what is here said of* thing *may be said of* person: *and what is said of Verbs of one signification, may be said of Verbs of contrary signification: and what is said of Verbs, may be said of Nouns so put.*

Who write you out all those sheets of Paper for?

I write them out for my master, for whom I shall ever be glad to do any thing that may be useful to him.

Your master no doubt will do for you as great a kindness as that you do for him, if he have not already done it to you.

Do you not go to Sturbridge fair to year? No, there is neither buying nor selling for me there. Yet if you go, I pray you buy me *Littleton's* Dictionary there.

For whom do you dress that garden? For my landlord. 'Tis well, for I was wondering whom you let the

the apples hang on the trees for.

Diſpatch me this buſineſs againſt night, and I will provide you a reward againſt to morrow morning.

It is a ſign Princes are not content with their own eſtate, when they fight [*certo*] for enlarging their dominions.

Our altars ſmoak twice twelve days in a year for him.

¶ *Huic regulæ appendent varii generis Verba.*

*Imprimis, Verba ſignificantia commodum aut incommodum regunt Dativum: ut,*

*Virg.* Illa ſeges demum votis reſpondet avari Agricolæ.

Non potes mihi commodare nec incommodare.

*Id.*-- Validis incumbite remis.

Suam eruditionem tibi acceptam fert.

† *You may add Verbs ſignifying*, favorem, voluptatem, dolorem, auxilium, facilitatem, aptitudinem, propinquitatem, veniam.

*To this rule do alſo belong Verbs betokening to profit or diſprofit: as*, commodo, incommodo noceo.

*To compare: as*, compara, compono, confero.

*To give or reſtore, as* dono, reddo, refero.

*To promiſe or to pay, as* promitto, polliceor, ſolvo.

*To command, or ſhew, as* impero, indico, monſtro.

*To truſt, as* fido, confido, fidem habeo.

*To obey or be againſt, as* obedio, adulor, repugno.

*To threaten or be angry with, as* minor, indignor, iraſco.

If in any thing I can do a pleaſure [*commodo*] for you, I will; but I will diſpleaſure [*incommodo*] you in nothing.

You may advantage [*proficio*] me much in many things, if it pleaſe you; and not diſcommode (*incommode*) your ſelf in the leaſt.

Care muſt be taken that whileſt we would profit (*procifio*) ſome, we do no hurt (*officio*) others.

He that harms (*noceo*) another wongfully, does

most harm (*noceo*) of all to himself.

He that spares (*pareo*) the bad, hurts the good; and whilest he favours (*faveo*) a few, does hurt to many.

† *Plaut. hath* noceo *with an Accusative Case,* Jura te non nociturum esse hominem--- *But that is a Græcism in imitation of which governs an Accusative Case.*

It pleaseth me when I see good men prospor, how much soever their prosperity displeaseth others.

It is too true, though it seem impossible, that there are men whom the prosperity of others doth displease.

It grieves a pious man, to see men practise that which is evil, and please themselves in the practising of it.

Few mens projects answer their expences.

It conduceth much to our praise, if we be modest.

He is like to prove a great scholar in his age, that sets himself to (*incumbo*) learning in his youth.

It lies (*incumbo*) upon us to be vertuous here, if we will be happy hereafter.

He that helpeth (*auxilior*) another in his distress, may comfortably expect that God will help him when he comes to be distressed.

I will help (*opitulor*) you all I can, though I cannot help you so much as I would.

I stand in great need of your help; help (*subvenio*) me a little, I pray you, if you can.

It is admirable to think of it, how some can see the need of others, and yet not help their wants.

Fear not what will become of your children when you are dead; God is the father of the fatherless, and will patronize (*patrocinor*) them.

There is no such medicine for the healing (*medior*) of a wounded conscience, as the blood of Christ applied to it by faith.

He

He is desperatly sick, who will not admit those remedies, which only can heal his disease.

It is eſier to relieve (*medeor*) the poverty of the purſe, or to heal (*medeor*) the wounds of the body, than to cure (*medeor*) the vices of the mind.

He that favours (*faveo*) a wicked man in an evil cauſe, provokes the ſeverity of God againſt himſelf.

It is natural to men to favour the weaker party, though not always the more innocent.

I joy (*grator*) you for your happy marriage, and wiſh your happineſs in it may always be increaſing.

I thank (*grator*) you for your good wiſh to me; and wiſh your happineſs may be as great in the ſame or ſome other kind.

I gratulate (*gratulor*) you your health in this ſickly time: God continue and ſanctifie that mercy to you.

All your friends here gratulate your ſafe return from a dangerous journey.

I thank (*gratulor*) you all for your ſo great kindneſs to me.

The ſawcy fellow ſpared (*parco*) not the old man at all, but told him of all his faults.

He that would ſpare coſt and charge, muſt not make great feaſts; and he that would be tender of (*parco*) himſelf or his health, muſt forbear (*parco*) exceſſive labours and ſtudies.

I pray you yield (*indulgeo*) to our intreaties, and do not ſo greatly give your ſelf over [*indulgeo*] either to anger or ſorrow, to weepings or mournings.

He that much follows [*indulgeo*] his pleaſure, will hardly be very rich.

Love your friend well but do not too far ſuffer [*indulgeo*] his vice.

He is wiſe that in good times provides [*conſulo*] well for himſelf againſt evil ones.

He that conſults (*conſulo*) his honour, credit, or fame, will do nothing that

that may bring diſgrace upon himſelf.

It is to be feared that he will do ill, who is angry with them that counſel [*conſulo*] him well.

He that hopes for wealth or honour in his age, let him apply himſelf [*ſtudeo*] to good arts and ſtudies in his youth.

He will hardly give himſelf much to vertue, who does not ſomething endeavour after [*ſtudia*] renown and honour.

He that ſtudies for his eaſe, muſt not think to get much wealth.

He is a bad father who ſtudies not for the good of his Children.

It is not lawful [*licet*] for any man, how holy ſoever, to ſin.

If you have a mind [*libet*] to be gone, it is free [*licet*] for you to go when you have a mind.

He that hath a liſt [*libet*] to be mad, ſhould yet think it lawful (*licet*) for others to be ſober.

How ſtoutly ſoever wicked men deny it, yet it is clear (*liquet*) to me, that there are future rewards and puniſhments for good and bad men.

What is true in it ſelf, is not a like clear to all men.

However it be likely to go with men in the other world, it is expedient [*expedit*] for them to be good in this world.

It is lawful for any man to do many things, which yet it is not expedient for any wiſe or good man to do.

My Shoomaker and your Taylor are much alike; this knows not how to fit [*lapto*] a garment to your body, nor the other a pair of ſhooes to my feet.

It is time for Souldiers to fit themſelves for the battel, when their Enemies have ſounded the Alarm, and are ready to take the field.

He that fears to be brain'd with a ſtone from a wall, ſhould not come too near [*propinquo*] the gate; and he that is afraid of being drowned in a River, ſhould not come too near the bank.

It is dangerous for a vertuous

vertuous man to approach to the confines of vice: vice is catching.

A religious man will forgive (*ignoſco*) to others many things, to himſelf nothing.

Forgive me this fault, and if I ever offend again puniſh me at your pleaſure.

I remit your puniſhment; God forgive you your ſin, and give you grace.

¶ *Ex his quædam efferuntur etiam cum Accuſativo: ut,*

*Cic.* Unum ſtudetis omnes, unum ſentitis.

*Plaut.* Si ea memorem, quæ ad ventris victum conducunt, mora eſt.

*Cic.* In hæc ſtudia incumbite,

Naturáne plus ad eloquentiam conferat an doctrina?

Feſſum quies plurimum juvat.

Common-wealths are then like to flouriſh, when every one ſtudies the good of all.

If ye deſire to live in peace, ſtudy the things which make for peace.

Many things which conduce to the fattening of the body, tend to the impoveriſhing of the wit.

Wiſe men will chiefly mind thoſe things which make (*conduco*) for their own profit.

It is no eaſie thing to prove learned, unleſs we ſtrive [*incumbo*] after it, with our whole mind, and all our ſtudy.

The better man that any one is, the more earneſtly will he travel [*incumbo*] for the ſafety of the Commonwealth.

It becomes us to render many thanks to him, that hath beſtowed (*confero*) great favours upon us.

It is fit, that after the ſtudy of Philoſophy, a ſcholar do betake himſelf to Theology.

It delights (*juvat*) a good Schoolmaſter very much, that his Scholars prove learned and pious men.

No meat ſo delights me as that which I eat at home.

Unleſs

Unleſs you help (*juvo*) me both with your advice and money too, I am undone.

A little ſleep after dinner helps (*adjuvo*) concoction.

It is pious to help a needy perſon in his diſtreſs, either with counſel, labour, or money.

I find nothing ſo to hurt (*lædo*) me a ſickly man, as cold and foggy weather.

I had rather other men ſhould hurt my good name, than I my conſcience.

A pious perſon will have a care that he do not hurt (*offendo*) any ones credit, either with falſe lying or malicious truth.

Smoak doth not more offend the eyes, nor a ſtink the noſe, than corrupt ſpeech offends both the ears and mind of a religious perſon.

¶ *Verba comparandi regunt Dativum : ut,*

*Virg.* Sic parvis componere magna ſolebam.

Fratri ſe & opibus & dignatione adæquavit.

* *To this rule do alſo belong Verbs betokening to compare, as* comparo, compono, confero.

† *This Dative is of the word ſignifying that thing wherewith another is compared.*

Whileſt I compare (*compono*) former times with the preſent, I find ſome things are better now, and ſome things worſe.

Ulyſſes thought ſcorn that Ajax ſhould compare (*comparo*) himſelf to him.

It is not fit that a man of mean rank ſhould compare (*comparo*) himſelf to great men.

He that compares the laſt days with the firſt, will find men not ſo ſimple, but more wicked.

All the wealth in the world is not to be equalized (*æquo*) to a good conſcience.

No Roman but matches Cæſar with Alexander in point of Souldiery.

The goods of this world are not to be compared

pared to the goods of the world to come: those are perishing, these are enduring.

A truly humble man makes the meanest equal (*adæquo*) to himself, and prefers not himself before the meanest.

Not all that equalize themselves with others, are always their matches either for riches or virtues.

For a mean man to equal (*æquipáro*) himself to a great man, is as if a frog should strive to swell himself to the bigness of an Ox: the end will be his own bursting.

A wise man will forbear to equalize himself to others, because comparisons are odious.

Two singulars in construction are equal (*æquivaléo*) to one plural.

Such a kingdom is a free mind, that no dominion in the world is equivalent to it.

¶ *Aliquando additur Ablativus cum Præpositione*: *ut*, Comparo Virgilium cum Homero.

I see not wherein he can err, that compares (*comparo*) Cicero with Demosthenes.

Philosophy is not to be compared with Divinity: that's the maid, this is the mistress.

I shall compare (*confero*) your Uncle with Caius Gracchus.

You will do ill to compare things temporal with the things eternal.

None but a fool will equalize (*æquo*) himself with his betters.

Death makes no difference among men, but equals Kings with beggars.

¶ *Aliquando Accusativus cum Præpositione* ad: *ut*, Si ad eum comparatur, nihil est.

*Comparo.*

It is an unequal comparison when a dwarf is compared to a giant, or a molehill to a mountain.

Your gifts are indeed fair ones; but if they be compared to ours, they are of mean account.

Few attain to such a degree

degree of excellence, that there is none to be compared to them.

What is your Eunuch to our Blackmoer? Nothing.

Davus is a nimble witted fellow, but nothing to Oedipus.

A Pike is fine fish, but nothing to a Turbut.

¶ *Verba dandi & reddendi regunt Dativum: ut,*

Fortuna multis nimium dedit, nulli satis.

Ingratus est qui gratiam bene merenti non reponit.

* *To this Rule do also belong Verbs betokening to give or restore, as,* dono, reddo, refero.

† *This Dative is of the person or thing, to whom the giving or restoring is made.*

*Do.*

God hath given much to some, that they might have something to give to others: though most keep what they have to them selves.

Give God your soul that is the way to save it; but to give it to the world, that is the way to lose it.

Give him that begs quickly, and let him not stay long for a little, nor a little for nothing.

*Reddo.*

To him that gives you any thing, render back in equal worth, though not in the same kind.

To him that hath left a pawn with you, it is horrible injustice not to restore his pawn when he hath paid his debt.

Unto Cæsar render the things that are Cæsars, and unto God the things that are Gods.

The letters you sent me, Tyro gave me.

*Dedo.*

He that gives up himself to the allurements of vices, and enticements of lusts, will hardly give his ears to a wise admoniſher, or his mind to the instruction of vertue.

He that resigns himself wholly to God, yeilds, himself into the hands of his friend; but he that gives himself up unto lust s

lusts, yields himself to his enemies.

Who gives up himself in his life time to sin for pleasure, it is just God should give him up after his death to the Devil for punishment.

*Tribuo.*

Justice gives to every man his own.

None ought to attribute too much to himself, nor too little neither.

Though something is to be given to age, and something to office; yet more is to be given to vertue.

*Largior.*

If you give any thing to any one, give of your own, and not of that which is anothers.

Give not too much liberty to young heads, for they will soon enough be apt to take it of themselves.

Give bread to the hungry, clothes to the naked, money to the needy, and you will hardly want either bread, or clothes, or mony.

*Mando.*

He that in due season commits seed to the ground, may in due season hope to receive fruit into his Barn.

He recommends himself to immortality, that commits things to writing, which will eternally be worth the reading

He will prove the best scholar, who clearliest understands what he reads, and commits surelieſt to memory what he understands.

*Concedo.*

The best masters are the most unwilling to give children leave to play.

Give precedency to any one in honour, but to no one in vertue.

Give pardon to him, in whom there are signs of true repentance; for it is but a piece of humanity to err.

*Ministro.*

To the inraged fury give weapons.

When you serve any one at table, do not give him over many cups, or over big.

It is great charity to give food to the hungry, but

but none to give drink to the drunken.

*Suppedito.*

What thanks can we give great enough to God who daily supplies us with abundance of all things, either necessary or convenient?

When another bears your charges, then be most sparing in your expences.

*Commodo.*

Excuse me if I do not lend you money, when I have not to serve [*suppedito*] my own turn.

Lend me your pen now, and I will lend you my ink afterward.

It shall be a pleasure to me to pleasure you in any thing, whom I see so ready to give [*commodo*] ear to vertuous instructions,

*præbo.*

Give ear to the learned, honour to the aged, and faith to the experienced.

Shew your self gentle to him, who carries himself modestly towards you.

He soonest persuades men to bevertuous, who shews them in himself an example of vertue.

*Exhibeo.*

Make work for no man needlesly, nor, causelesly procure (*exhibeo*) him trouble.

If honour be not to be given to a fool, how many then will there be in the world, to whom we are to give to honour, especially if every wicked man should go for a fool?

Whilest scholars shew a son-like obedience to a master, he cannot but shew a fatherly affection to them.

*Impendo.*

He that bestows time on his study, care on his business, labour on his work, may expect good fruit from such expence.

*Restituo.*

It is God that takes health from the strong, and restores health to the weak.

What was he but God, that was able to restore both sight to the blind, and life to the dead?

*Refero.*

Nature says, Give like for like: but Grace says,

Over-

Overcome evil with good.

Return hearty commendations to him, that remembers him kindly to you.

¶ *Hæc variam habent conſtructionem, viz.* dono, impertio, aſpergo, inſterno, conſulo, metuo, timeo, formido.

Dono tibi hoc munus, dono te hoc munere.

*Cic.* Huic rei aliquid temporis impertias.

*Ter.* Plurima ſalute Parmenonem ſummum ſuum impertit Gnatho.

Aſperſit mihi labem, aſperſit me labe.

Inſtravit equo penulam, inſtravit equum penulâ.

*Ovid.* Ut piget infido conſuluiſſe viro, i. e. dediſſe conſilium, vel etiam proſpexiſſe.

*Lucan.* Rectorémq; ratis de cunctis conſulit aſtris, i. e. petit conſilium.

Conſule ſaluti tuæ, i. e. proſpice.

*Ter.* Peſſimè iſtuc in te atque in illum conſulis, i. e. ſtatuis.

Metuo, timeo, formido tibi, vel de te, i. e. ſum ſollicitus pro te.

Metuo, timeo, formido te, vel à te; ſcil. ne mihi noceas.

† *And almoſt infinite more, whoſe various conſtructions, by reaſon that our Engliſh words want variety of Caſes, it is not poſſible to imitate; or at leaſt ſo difficult, that I ſhall leave thas to ſome body elſe that is more at leiſure.*

¶ *Verba promittendi ac ſolvendi, ſunt Dativum: ut,*

*Cic.* Hæc tibi promitto, ac recipio ſanctiſſimè eſſe obſervaturum.

Æs alienum mihi numeravit.

* *To this rule belong Verbs betokening to promiſe or to pay: as,* promitto polliceor, ſolvo.

† *Alſo Verbs of owing, as* debeo.

*Promitto.*

Promiſe to no man more than you can perform; and perform what you have promiſed to every man.

He

He promis'd me mountains of gold, but they proved mole-hills of earth.

*Polliceor.*

I cannot promise you success in your design, but I do promise you my help towards the accomplishment of it.

What God promiseth to man, he ever performs, if man fulfil but the condition of the promise.

*Spondeo.*

He that suddenly promiseth marriage to a girl, may have time enough afterward leisurely to repent it.

Never marry any mans daughter, who only promiseth you a portion before marriage, but gives you none: the marriage once past, you may get the portion when you can catch it.

*Recipio.*

I expect that you live soberly, though distant from me, as you promised me when I was with you.

What you promised to God to do in your baptism, remember to be doing all your life long.

*Solvo.*

To every man pay that which you owe (*debeo*) him; money to whom money, thanks to whom thanks, and help to whom help.

To him that gave us life we owe our life, and for him chearfully should lay down our life.

It becomes a Christian no less than a Heathen, to pay the last duties to a deceased friend.

*Appendo.*

I owe Titius ten pounds, pray my father to pay him so much money.

Pay me the money quickly, I am in haste for it.

*Numero.*

It is abominable injustice in any man, though practised by many, to exact that debt over again, which hath already once been paid him.

Unless subjects pay (*pendo*) tribute to the King, he cannot pay (*annumero*) wages to souldiers.

Bid Babylo pay (*dinumero*) twenty pounds to Dromo, and I will repay (*rependo*) him them again.

¶ *Verba imperandi & nunciandi Dativum requirunt: ut,*

*Hor.*

*Hor.* Imperat aut servit collecta pecunia cuique.

Quid de quoque viro, & cui dicas, sæpe caveto.

Dicimus, tempero, moderor tibi & te.

Refero tibi & ad te.

Item, refero ad senatum; i. e. propono.

Scribo, mitto tibi & ad te.

Do tibi literas, ut ad aliquem feras.

Do ad te literas, i. e. mitto ut legas.

* *To this rule do also belong Verbs betokening to command or shew: as,* impero, indico, monstro.

*(1) Imperandi Verba.*

I know not how he should rule [ *impero* ] his children well, that cannot rightly rule himself: nor how he should as he ought rule the Church of God, that cannot as is fit rule his own house.

He that can rule his own affections, is the fitter to rule other mens actions.

He that can rule his own spirit, is fit to rule the world.

I wait to see whether you will command me any thing.

I will command you nothing of troublesome work.

Command that prating fool silence.

It is usual with conquerours to command conquered Cities hostages and tributes.

Cæsar commanded [ *jubeo* ] his souldiers, that none of those captives should be abused, nor miss any thing of theirs.

So faithful a servant is he, that do but bid him, and he will go to heaven or hell for you.

A master may command his servants many things, and yet have his business much neglected for all that.

What do you command me? This I command you, to go home, and have a care of your health.

If this be all you will command me, then I bid you farewel.

I bad ( *præcipio* ) him whom I sent to you, to watch a time to deliver you my letter.

He that expects what God

God hath promiſed him, muſt remember to do what God hath commanded him.

Let a father command his child what he will, a good child will do what is commanded him by his father.

He beſt knows how to rule over (*dominor*) his inferiours, who hath firſt learned to obey his ſuperiours.

If an elder ought not to lord it over his brethren, much leſs ought a brother to lord it over his elders.

None ſo proudly domineers over Princes, as a ſlave raiſed to honour from amongſt beggars.

If you would have any thing done as it ſhould be, put it (*mando*) to one that is ſuch as he ought to be.

I charge you to look well to my fathers concern.

Cæſar by letter gave great charge to Trebonius, not to let the town be ſtorm'd.

I thought I had put the buſineſs to a skilful man, and I put it to a very great blockhead.

When a maſter charges (*edico*) his ſcholars, not to ſtir any whither out of their ſeats, he deſerves to be whipt that will not keep his place.

Bid the ſcholars make no noiſe, whileſt the maſter is expounding a leſſon.

Give the ſervants charge not to be to ſeek when they ſhall be called for.

Let there be a Cenſor, who may teach men to rule (*moderor*) their wives. *Cic. l. 3. de rep.*

If I cannot rule my tongue, I will rule my purſe.

Never let him pretend to be a maſter of reaſon, who cannot rule his paſſion.

Get you in, be not troubleſome, rule (*tempero*) your tongue. *Plant. Rud. 4. 7.*

Let us make them privy to our actings, who are to govern our age.

I cannot rule my ſelf, but that I muſt produce one example of Antiquity.

At feasts rule your appetite, in mirth your joy, in anger your hands, in all things your self.

(*II.*) *Nunciandi.*

Never be forward to tell (*nuncio*) to any one bad news, for it will come fast enough of it self.

We have been told many things, in which there hath been no truth: whence we should learn, not to be too hasty to believe every report that is told us.

You will be glad of the news that I shall tell you; your brother George is well, and Gerard brings you commendations from him.

If you find any mans friendship a snare to you, to draw you into sin, renounce it (*renuncio*) as speedily, and yet as civilly as you can.

Do not believe every thing to be so bad as it is told you; for fame is a lyar, and many love to make things worse than they indeed are.

If any thing of evil be like to befal your friend, it will be a point of friendship to give him timely notice.

He is very wary and wise, that says (*dico*) nothing to any man, but what he matters not if it be told to every man.

What is told you in secret, be not so base as to speak in publick, unless permitted.

Never declare (*declaro*) your mind to a man that you think will betray you: so will you be out of both danger and fear.

When times of tryal come, and necessity lies upon you, fear not to declare your religion to the world.

He is not over easily to be trusted with your secrets, that over hastily discovers (*aperio*) his own to you.

When you are sure your friend is faithful, then open to him your whole heart and soul: but try before you trust.

Expound (*expono*) me this riddle, who was Melchisedechs father, and you shall be my great Apollo.

De-

Declare your counſel to none but a wiſe man, nor diſcover your faults to any but a good man; that will give you ſound inſtruction, this faithful admonition.

When you unfold (*explico*) your mind to a friend, do it openly and plainly: he will the eaſier believe you, and the leſs ſuſpect you.

When you make an Hiſtorical narration, ſet things forth to your Auditors in proper method; they will the better underſtand them, and the longer remember them.

He cannot ſhew (*monſtro*) to another the way to eternal life, who hath not firſt learned it himſelf.

In that journey be ſure you ask counſel of a wiſe and faithful guide.

Who hath ſeen and drunk of the fountains of wiſdom himſelf, he can better ſhew them unto others.

He that diſcovers (*indico*) not treaſon to a fitting perſon in due time, renders himſelf guilty of the crime not diſcovered.

Never tell in anger a ſecret to an enemy, which was in love to you committed by a friend.

Signifie (*ſignifico*) to me your mind by letter, and I will readily do your deſire.

If I did not in my laſt letter acquaint you with it, your friends here are all well, and remember them to you.

Never ſhew (*oſtendo*) to your children, how much you love them, nor to your enemies, how much you fear them.

He that ſhews his treaſures to a ſtranger, betrays himſelf to ſpoil, and invites a robber.

To preach liberallity to a covetous man, is to tell (*narro*) a tale to a deaf man.

He that to ſome men tell ſtrange things, makes himſelf liable to be accounted a lyar, tho the things he tells them be true.

Never open (*patefacio*) your ear to be a flatterer, nor your mind to a babler.

If

If you expect a full pardon from God, then fully declare your faults to God.

† *To Verbs of commanding may be added Verbs of perſuading; particuarly* ſuadeo *and* perſuadeo: *as*, Tu quod ipſe tibi ſuaſeris, idem mihi perſuaſum putato.

Never perſuade (*ſuadeo*) another to that which you diſlike your ſelf.

Some men are ſo incredulous, that you ſhall not perſuade them, even though you have perſuaded them.

¶ *Verba fidendi Dativum regunt: ut*,

*Hor.* Vacuis committere venis Nil niſi lene decet.

Mulieri ne credas ne mortuæ quidem.

* *To this rule alſo belong Verbs betokening to truſt: as*, fido, confido, fidem habeo.

† *To this rule may be added Verbs of diſtruſting: as*,

Diffidentem rebus tuis. *Cic. in Piſon.*

Ne viderer liberaliſſimi hominis voluntati erga me diffidere. *Cic.*

Do not believe (*credo*) any man concerning your ſelf, more than you believe your ſelf: men will flatter, and lie too, to pleaſe.

Though you be fair, yee do not too much truſt to your beauty: like a flower 'tis frail.

The timerous mariner puts no truſt (*fidit*) in painted ſhips: the ſea hath neither ears nor eyes.

He is never like to prove wiſe, that truſts too much to his own wit.

In times of danger 'tis ſafer to truſt to (*confide*) divine providence than humane prudence: man ſees but ſome things, God all.

He that puts confidence in his wealth, truſts to a brittle good, obnoxious to the injuries of fortune, violence, and fraud.

I almoſt believe (*fidem habeo*) him that ſaid, the Sun ſtood ſtill, and the

world turned round; though if I should say it, many would give little credit to me.

You had better trust an honest mans word, than a knaves bond: an honest man will not deceive though he could, a knave will if he can.

Whilest there is a providence of God, I will never distrust (*diffido*) his care for the preservation of his Church.

I will sooner distrust my own memory, than your honesty.

¶ *Verba obsequendi & repugnandi Dativum regunt: ut,*

Semper optemperat pius filius patri.

Qua homines arant, navigant, ædificant, virtuti omnia parent.

Ipsum hunc orabo, huic supplicabo.

*Perf.* —— Vementi occurrite morbo.

Invalidis precibus fortuna repugnat.

* *To this rule do also belong Verbs betokening to obey or be against us,* Obedio, Adulor, Repugno.

Hardly will he ever attain to any great Measure of learning, whose nature is against (*adversor*) it.

Labour as much as in you lies to be crosse to no man, but an evil man; nor to him neither, but in his evils.

Stir up no man to sin, nor flatter [*adulor*] any man in his sinning.

To flatter any man argues guilt of sin, or baseness of spirit.

Reason ought to wait [*ancillor*] upon faith, as a maid on her mistress.

It is as base for reason to be a servant to passion, as for a man to a beast.

That Chaplain that flatters [*assento*] his Lord in his sins, to the ruin of his Soul, damns two persons at once by one fault, himself and his Lord.

It is a miserable thing for a Minister to be in such a living, as he must either flatter his people in, or lose his living.

Never

Never believe other, but that he who flatters (*blandior*) you, will deceive you.

How much soever others flatter you believe your self to be no better than your own conscience judges you.

In point of honour ever give place (*cedo*) to your betters.

Never let your reason yield to your passion; for so you will unman your self, and turn beast.

In all our mountains none but Amyntas dares to contend (*certo*) with Damon; that is, an Owl with a Swan.

How pleased is the Husbandman to pluck pears of his own grafting, and the grape contending for beauteous colour with the purple?

He may attempt any thing confidently, and perform many things successfully, who hath fortune to wait (*famulor*) on him at his beck.

It is well when Humanity waits as a servant on Divinity, not when Divinity on Humanity.

It is a vain thing to strive (*luctor*) with death; he Conquers all he encounters.

A truly Godly man will strive against sin to the death, and rather die than yield to it.

He is no good son that will not do as his father will have him (*morigeror*) in all befitting things.

To humour some great men, though not good, is some mens way to earthly preferment; but whether it be the way to heavenly preferment, let themselves judge.

In all things lawful and honest, it becomes the subject to yield Obedience (*morigero*) to his Prince, even as the son to his father, or the servant to his master.

Hardly will that scholar ever prove a good man, that gives not obedience whilest at school to his Master.

We ought to Obey (*obedio*) God rather than man; yet ought we to obey man for God sake, when mans commands are not contrary unto Gods.

Let the first lesson thou teachest thy Child be, to obey thee; the second may be what thou wilt.

Never follow (*obsequor*) the pleasure of another so far as to sin with him, unless you can be contented also to be damned with him.

If the custom of a place into which you come, be not sinful, rather mildly follow it, than morosely resist it.

It is not enough that we obey (*obtempero*) the easie commands of God, unless we obey the hard ones too; nor that we obey him in some things, unless we obey him in all things.

A mercenary obeys the commands of God for gain, he that is religious for conscience, a slave for fear, a son for love.

A wise woman will ever suspect him the most, that flatters (*palpo*) her the fairliest.

Many get much by flattering great persons in this world; but what they will get in the world to come, God knows.

It is a shame, that when brutes, which know not their Creator, do obey (*pareo*) him, man that knows him should be disobedient to him.

He that out of conscience obeys the laws of God, will readily obey the commands of his Prince: but he will not much obey either his Prince or his God, that much obeys his own affections and lusts.

Do nothing that fights (*pugno*) either against honour or conscience.

He is unworthy of love, that fights with love.

If any body speak any thing against the good of his Country, no marvel if all gainsay (*reclamo*) his speech.

Though you were my brother, yet if you should side with iniquity, I should gainsay you.

Never gainsay (*refragor*) the truth by whomsoever spoken.

Truth is truth in the mouth of a devil.

None but bad men resist the making of good Laws.

It

It is not neceſſary always to ſtruggle (*reluctor*) againſt every thing that is ſaid, though the Truth of the ſpeech may be doubted.

Strive not peremptorily with a ſuperior in diſcourſe, though his opinion differ from yours.

Yield to any propoſal, that ſhall be juſt and merciful; but reſiſt [*repugno*] every thing that ſhall be unjuſt or cruel.

To reſiſt a multitude is much like to ſtriving againſt a ſtream, or beating ſtarws againſt the wind.

They that reſiſt [*reſiſto*] higher powers, ordained of God, ſhall receive to themſelves Damnation.

Many evils are to be yielded unto, but ſin reſiſt to blood and to death.

It is a wiſe mans part to ſerve [*ſervio*] the time, if he can keep a good conſcience whileſt he doth it.

Serve God, and let the world run on wheels.

¶ *At ex his quædem cum aliis caſibus copulantur: ut,*

Ad amorem nihil potuit accedere.

Hoc acceſſit meis malis.

Illud conſtat omnibus, ſeu inter omes.

*Ter.* Hæc fratri mecum non conveniunt.

*Juv.* Sævis inter ſe convenit urſis.

Auſculto tibi, i. e. obedio.

Auſculto te, i. e. audio.

Adamas diſſidet magneti, ſeu cum magnete.

Certat cum illo, *& Græcanicè* illi.

*Catul.* Noli pugnare duobus, i. e. contra duos.

*Virg.* Tu & dic, mecum quo pignore certes.

† *Not ſome only of theſe, but moſt, if not all, and many more beſides, have their variations of conſtruction unexemplifiable in Engliſh, for want of variation of Engliſh Caſes: therefore I paſs them by.*

*He that would ſee their variations, may conſult the Oxford Grammar, where there is a large Catalogue of them.*

¶ *Verba minandi & iraſcendi.*

*scendi regunt Dativum: ut,*

Utrique mortem minatus est.

*Ter.* Adolescenti nihil est quod succenseat.

* *To this rule do also belong Verbs betokening to threaten or to be angry with: as,* minor, indignor, irascor.

Never threaten (*minor*) to any one more than you can do: it brings you under contempt.

Though a Tyrant threaten you death, yet dare to be just: you must die once, and you can die but once.

Catiline, that threatned (*minitor*) fire and sword to *Rome*, failed of his purpose, and was cut off: so may other like Traytors to him.

It is not good for either a Father or Schoolmaster, to be always threatning Children: it either disheartens them, or hardens them.

That child contracts a double guilt upon himself, who does a thing, which yet his Master or his Father hath charged (*interminor*) him not to do.

Alas, it is sad to think, how often men do those things, which God hath threatned them Eternal death for doing of.

*Irascendi.*

Be angry (*irascor*) at mens faults, but hate not their persons.

Happy is he, that so is angry at evil men, as not to sin against the good God.

Xerxes being angry (*indignor*) at the Sea, whipt it, and threw fetters into it; which none but a child, or a fool, would have done.

It is an hard thing to be angry at others, and not hurt ones self.

God is angry (*succenseo*) at men for nothing but sin: ah, who would do that which God hates!

Good men are much more vehemently angry at themselves for their own faults, than at other men for theirs.

He deserves to be left to himself, that is angry (*offendor*) with his friends, which

which give him good Councel.

The more innocent you are, be the leſs offended at the reproaches of an enemy: for God heareth and judgeth.

¶ Sum *cum compoſitis, præter* poſſum *exigit Dativum: ut,*

Rex pius eſt reipublicæ ornamento.

Mihi nec obeſt nec prodeſt.

*Hor.* Multa petentibus deſunt multa.

* *Alſo* ſum *with his compounds, except* poſſum.

Many have eſtates to do well with, but they want (*abſum*) hearts.

So ſpeak of your ſelf, that your words may be without envy.

Refuſe not to ſtand by (*adſum*) a friend in his danger.

He is an ill patron, that when he ſhould aſſiſt his client in the court, is to ſeek in the ale-houſe.

He that wants (*deſum*) wit or money, ſhould never go to law with him that hath either.

Be not wanting to do your duty and office, and for the reſt truſt God.

Deſpiſe not little things; for even in little things there is (*inſum*) a proper pretrineſs.

Let truth be always in your ſpeech, and you will the oftener be believed.

A tender hearted perſon hates to be preſent (*interſum*) at any cruel action.

When a righteous perſon courageouſly ſuffers for the truth and glory of God, it is a ſight which God himſelf will deign to be preſent at.

If you will do no good your ſelf, yet hinder (*abſum*) not another that will.

Other mens glory hath hurt many men, but their own tongue more.

Ever ſtrive to be as much before (*præſum*) others in vertue, as you are behind them in dignity.

Whether you be in Authority (*præſum*) over any province or city, or

have the overſight or chief managery (*præſum*) of any great affair, do well and fear not.

What ſhall it profit (*proſum*) a man to win the world and loſe his Soul?

Evil art little profits the Artificer.

He lives to little purpoſe, that neither does good to others, nor himſelf.

He may have a wound under (*ſubſum*) his skin, even in his heart, who outwardly appears ſound enough.

That I am ſilent, is not becauſe I have not what to ſay; but becauſe I think it better to ſay nothing, than to talk amongſt fools, which is much at one as to chatter with daws, or gaggle with geeſe.

What remains (*ſuperſum*) to him worth keeping, that hath loſt his honour and his conſcience?

If I overcome this labour, and God ſend me life, I may yet do more than as yet is done.

¶ *Alſo to this rule do belong ſome Verbs compounded with* ſatis, bene, *and* male: *as*, ſatisfacio, benefacio, malefacio.

It is but fit, that who ſtands ſuit in the Court, he ſhould put in ſureties (*ſatisdo*) to the Court, to pay that he is condemned in.

It is very fit that he, who hath endamaged another, and hath not made ſatisfaction for it; ſhould put in ſureties to the plaintiff, to pay the damage he hath not ſatisfied for.

It is eaſier to ſatisfie (*ſatisfacio*) a mans own duty, than other mens expectation.

Chooſe rather to ſatisfie your own conſcience, than the will of others.

I have a great deſire that Titus may be ſatisfied [*ſatisfacio*,] I pray you conſider how he may be ſatisfied.

A longing mind is ſeldom ſatisfied, unleſs the thing deſired be enjoyned.

Bleſs (*benedico*) God for all things; that's the way

way to have him bleſs thee in all things.

Bleſs (*benedico*) the Lord, O my ſoul, and all that is within me bleſs his holy name.

Be glad to do a good turn (*benefacio*) to another, when by ſo doing you ſhall not hurt your ſelf.

Whom will he do good to, that will not do good to his own ſoul?

Good is done (*benefio*) to many by the Prince, who yet give him little thanks for it.

He that is benefited by another, is taught by nature it ſelf to requite his kindneſs.

Among the *Jews* he that curſed (*maledico*) God or the King, or his Father or his Mother, was to be put to death.

To rail on an abſent perſon, is as dirty a thing as it is common.

The beſt revenge you can take on him, that has done you an ill turn (*malefacio*) is to do him a good turn.

If againſt your will you have done a ſhrewd turn to any, be willing to ſatisfie him for the harm you have done him.

That ſtepſons are ſo oft miſchiefed (*malefio*) by ſtepmothers, ſhould keep widowers, who have Children, from ſecond marriages.

By none is a man ſo much miſchiefed as by himſelf.

¶ *Dativum poſtulant Verba compoſita cum his Præpoſitionibus*, præ, ad, con, ſub, ante, poſt, ob, inter.

* *Finally, certain Verbs compounded with theſe Prepoſitions*, præ, ad, con, ſub, ante, poſt, ob, in, *and* inter, *will have a Dative Caſe: as*, præluceo, adjaceo, condono, ſuboleo, anteſto, poſthabeo, objiceo, inſulto, interfero.

† *The Engliſh rule well corrects the Latine, by putting in the word* certain: *for not all Verbs compounded with theſe Prepoſitions do govern a Dative Caſe*; e. g. alloquor, invenio, occido, ſubeo, *&c.*

*And there are other Prepositions, with which when they are compounded, some Verbs govern a Dative Case: as,*

*Circum.* Terna tibi hæc primum triplici diversa coloris Licia circumdo. *Virg.*

*So Ex.* Miramur hunc hominem tantum excellere cæteris. *Cic. pro Leg. Manil.*

*So Super.* Gloriæ suæ supervixit. *Plin. l. 2. ep. 1.*

*And most of these have an Accusative with their Dative.*

*Præ.*

It is the wisdom of a Prince to set none over (*præficio*) a province but a worthy person.

How becoming is it when persons, that are over (*præsum*) others in vertue, are over them also in honour.

He that can command himself, is fit to rule (*præfideo*) the world.

A good man will prefer (*præpono*) the safety of his country before his own life.

Then the business goes on readily, when what the master of the family commands (*præcipio*) others, he does himself.

Never prefer (*præfero*) profit before honesty: none but a knave does so.

¶ *Sed* præco, prævinco, præcedo, præcurro, prævertor, prævertor, *Accusative junguntur.*

† *So* præcipito, præfari, præsentio, præsumo, præsento, præoccupo, prætereo, *&c.*

Never set (*admolior*) your hand to that, which your heart is against.

It is a Temptation to covetousness, when one mans fruitful fields lie by (*adjaceo*) another mans house.

It is an aggravation of misery, when this also is added (*accedo*) to a mans evils, that he is not pitied by any.

† *But* accuso, adamo, adjuro, adjuvo, alloquor, *and many more govern an Accusative Case.*

A true friend will grant (*concedo*)

(*concedo*) to his friend what he pleaſes.

More will forgive (*condono*) an offender a fault, than a debtor money.

† *But* comedo, commereo, comminuo, commoneo, concelebro, concoquo, concutio, condenſo, conjuro, *and many others govern an Accuſative Caſe.*

A wiſe man many times perceives (*ſuboleo*) a coming evil long before it comes.

As God helps (*ſubvenio*) us all, ſo we ſhould every one help another.

It is pleaſant in the heat of ſummer to come (*ſuccedo*) into a cool cave.

† *But* ſubigo, ſubeo, ſublego, ſublevo, *&c. govern an Accuſative Caſe.*

An ambitious Prince prefers (*antefero*) the unjuſteſt war before the moſt juſt peace.

He that underſtands the advantages of true friendſhip, will prefer (*antepono*) that before other things, as much as a miſer prefers money before vertue.

Which of thoſe orators will you prefer before him?

I had never either preferred any man in the world before you, or compared any with you.

Cicero far outwent (*antecedo*) all others of his time in eloquence; and few outwent (*antecello*) him in diligence.

——— qui eloquentiâ cæteris antecellit. *Cic. orat. 1. pro Conſul.*

Proſtemo ſeptimam, quæ ſeptem & viginti partibus antecederet primæ. *Cic. de Univerſo. c. 7.*

† *But* antecapio, anteoccupo, anteverto, *&c. govern an Accuſative Caſe.*

He is unworthy of grace, that leſs eſteems (*poſtpono*) it than gold.

It ſhews a ſordid mind to ſet leſs (*poſthabeo*) by honour than wealth.

He that objecteth (*objecto*) any thing to another, may expect to have ſomething objected (*objicio*) to himſelf.

He

He that will not turn (*converte*) his face to inſtruction, ſhould turn his back to correction.

† *But many Verbs compounded with* ob *do not govern a Dative Caſe: as,* obeo, oberro, obdureſco, *&c.*

To caſt out the evils of ſin which are in us, is the way to eſcape the evils of puniſhment, which hang over (*impendeo*) us.

He that gapes (*inhio*) after riches, ſhould not follow (*inhæreo*) after pleaſures.

† *But Infinite Verbs compounded with this Prepoſition do not govern a Dative Caſe: as,* ineſco, inſtigo, inſtruo, *&c.*

It is better being at (*interſum*) a funeral than a feaſt.

It is ill manners for an inferiour to interrupt (*interloquor*) his ſuperiour whileſt he is ſpeaking.

It is a great grief to pious men, that even in their devotions, evil thoughts come between (*intervenio*) their good deſires.

† *But many Verbs compounded with this Prepoſition, as well as with others, do not govern a Dative Caſe at all, or not but with an Accuſative.*

¶ *Pauca ex his mutant Dativum aliquoties in alium caſum: ut,*

*Quint.* Præſtat ingenio alius alium.

Multos viros antelt ſapientiâ.

*Ter.* In amore hæc inſunt vitia.

*Plin.* Interdico tibi aqua & igni.

† *It might better have been ſaid* Multa.

He that excels (*præſto*) others in deſert, ſhould excel them in reward.

Many come ſhort of others in wiſdom, that go before (*anteeo*) them in wealth.

Even in pleaſure there is (*inſum*) wearineſs, and in laughter madneſs.

Forbid (*interdico*) him your preſence, that when preſent

present with you tempts you to evil.

¶ Est *pro* habeo *Dativum exigit*: *ut*,

*Pers.* Velle suum cuique est, nec voto vivitur uno.

*Virg.* Est mihi namque domi pater, est injusta noverca.

* *This Verb* sum, es, fui, *may oftentimes be set before* habeo, *and then the word that seems in the English to be the Nominative Case shall be put in the Dative, and the word that seemeth to be the Accusative Case shall be the Nominative*: *as*,

Est mihi mater, *I have a mother.*

Non est mihi argentum, *I have no money.*

*But if* sum *be the Infinitive Mood, this Nominative shall be turned into the Accusative*: *as*, Scio tibi non esse argentum, *I know thou hast no money.*

He that hath (*sum*) credit and no money, is better than he that hath money and no credit.

Every man hath his manner of living: nor do all live alike.

Though we, who live in country cottages, have not court dainties; yet have we mellow apples, and sweet butter and soft cheese.

They who commit secret sins, have their secret stings.

If thou hast a clear conscience, matter it not much if the world asperse thee with reproaches: so they did the Lord Jesus, and Saint Charles.

Though you have the power to do evil, yet do not have the will to do it: it is not the power, but the will to sin, that makes guilty.

¶ *Huic confine est* suppetit: *ut Hor.* Pauper enim non est, cui rerum suppetit usus.

Whilest you have life, if you have strength, be still doing good.

Temporal works have eternal rewards.

Though you have not money, yet if you have wit you will find a way to live.

Live

Live handſomely if you have enough to ſpend; but let not your expences exceed your revenues, that's the ready way to beggery.

¶ *Sum cum multis aliis geminum adſciſcit Dativum: ut,*

Exitio eſt avidis mare nautis.

Speras tibi laudi fore, quod mihi vitio vertis?

Nemo ſibi mimos accipere debet favori.

*Alſo when* ſum *hath after him a Nominative Caſe and a Dative, the word that is the Nominative Caſe may be alſo the Dative: ſo that* ſum *may in ſuch manner of ſpeaking have a double Dative Caſe: as,*

Sum tibi præſidio.

Hæc res eſt mihi voluptati.

*And not only* ſum, *but alſo many other Verbs, may in ſuch manner of ſpeaking have a double Dative Caſe, one of the perſon, and another of the thing: as,*

Do tibi veſtem pignori.

Verto hoc tibi vitio.

Hoc tu tibi laudi ducis.

Let that be (*ſum*) your chiefeſt care, how to ſecure to your ſelf a happy eternity in another world.

That they can ſwagger others out of their right, that ſome men take (*duco*) to be a praiſe to themſelves.

Never fear, that ever any man will turn (*verto*) your good carriage to your diſpraiſe.

If you doubt my return, I will give (*do*) you my cloak for a pledge.

It is age that gives (*indo*) a man the name of Senator.

A wiſe man makes (*habeo*) it his ſtudy, how to paſs through this world with leaſt offence.

Let your houſe be always open (*pateo*) for an entertainment to poor ſtrangers.

Whileſt God is a guard to you, fear not what man or devil can do againſt you.

I ſhould be glad to come (*venio*) a comfort to you, but ſhould be loth to be a trouble to you.

How came your name to be Menæchmus, or his Menedemus?

¶ *Eſt ubi hic Dativus* tibi, *aut* ſibi, *aut etiam* mihi, *nullâ neceſſitatis, ut feſtivitatis potius, cauſâ additur: ut,*

Ego tibi hoc effectum dabo.

*Ter.* Expedi mihi hoc negotium.

Sup ſibi hunc jugulo gladio.

† *The two former examples of the rule are imitable, viz.* Ego tibi —*and* Expedi mihi——*But there ſeems to be no Pleonaſm in them.*

While he brings me out Tongillus, what does me Celſus, think you?

Go you and get you your ſupper, and I will go and get me my breakfaſt, for I have not eaten to day before.

† *But the third,* Suo ſibi——*is ſuch a Pleonaſm, as our Engliſh language I think admits not of however uſed by ſeveral Latine Writers, viz.*

Teren. *The Author of this ſentence.*

Adelph. ac. 5. ſc. 8.

*So* Plaut. in Captiv. ac. 1. ſc. 1. Suo ſibi ſucco vivunt, ros ſi non cadit.

*So* Apicius l. 5. Suffundis jus de ſuo ſibi; *and* Suo ſibi jure pertangis.

*And* Petron. Panem autopyrum de ſuo ſibi, p. 251.

*And ſo I let it alone.*

## *Accuſativus poſt Verbum.*

The Accuſative Caſe.

VERBA *Tranſitiva cujuſcumque generis, ſive Activi, ſive Communis, ſive Deponentis, exigunt Accuſativum: ut,*

*Hor.* Percontatorem fugito, nam garrulus idem eſt.

*Id.*

*Id.* Nec retinent patulæ commissa fideliter aures.

*Virg.* Imprimis venerare deos.

Aper agros depopulatur.

¶ *Verbs Transitives are all such as have after them an Accusative Case of the doer or sufferer, whether they be Active, Commune, or Depenent: as,*

Usus promptos facit.

Fœminæ ludificantur viros.

Largitur pecuniam.

Oppression makes (*facio*) a wise man mad.

My son, fear thou God and the King, and meddle not with them that are given to change.

A good conscience affords comfort in the worst of conditions: lose not that Jewel.

I do not think my self worthy (*dignor*) of that honour you put upon me.

Love the tongue that reproves you, and kiss the rod that corrects you.

Who will get (*adipiscor*) true glory, let them execute (*exequor*) due justice.

Well did the Roman vertue deserve (*mereor*) the empire of the world.

Tormenting cares follow (*sequor*) increasing wealth.

He sells his liberty, who accepts a kindness which he cannot requite.

¶ *Quinetiam Verba, quamlibet alioquin* Intransitiva *atque Absoluta, Accusativum admittunt cognatæ significationis: ut,*

*Cic.* Tertiam ætatem hominum vivebat Nestor.

*Virg.* ——longam incomitata videtur ire viam.

*Plaut.* Duram servit servitutem.

¶ *Also Verbs Neuters may have any Accusative of their own signification: as,*

Endymionis somnium dormis.

Gaudeo gaudium.

Vivo vitam.

† *And whensoever they are taken actively: as in Ter.* Eos ruerem.

They

They that serve sin, serve [*servio*] a base service, and for a base reward.

Who truly serve God, they may rejoyce [*gaudeo*] a solid joy.

He goes [*eo*] a long journey, that always goes on and never returns.

I should the easilier forgive you this fault, if you had not long ago plaid the like prank [*ludo.*]

Mad [*insanio*] are they of a merry madness, that go singing and dancing to damnation.

He sleeps [*dormio*] a long sleep, that never wakens.

You must rage up your rage, before you can understand or will hear reason.

He that Travels in the road of sin goes a foul way.

He runs an ill race, that runs to Hell.

He lives an uncomfortable life, that has lived till the world is weary of him, and he of the world.

He that serves a cunning Master, had need well understand (*calleo*) his meaning.

He courts a Robbery, that cracks of (*crepo*) his wealth.

Surely he is proud of rags, that cracks of poverty.

In the golden age, if you will believe the poets, the oaks sweat (*sudo*) honey.

What a fine life would Women live, if all men loved (*amo*) their Wives, as some men love (*ardeo*) their Misses?

¶ *Hunc Accusativum mutant authores non raro in Ablativum: ut,*

*Plaut.* Diu videor vitâ vivere.

Ire rectâ viâ. *Suet.*

Morte obiit repentinâ.†

† *That is, some of these Neuters, which govern an Accusative Case of a word of a cognate original, or agreeable signification, are found in authors with an Ablative after them.*

After I went from (*decedo*) Church, I went (*eo*) the right way to the School.

He

He that being ſick is deſirous of death, and prepared for it, thinks himſelf to live long in this life.

That you may not die a ſudden death, live a pious life.

At the converſion of a ſinner on earth, the Angels rejoyce with joy in Heaven.

A Father cannot but grieve with a very great grief, to ſee his ſon cut off in the midſt of his years, and in the midſt of his ſins, both at once.

¶ *Sunt quæ figuratè Accuſativum habent: ut,*

*Virg.* Nec Vox hominum ſonat, ô Dea certè!

*Juv.* Qui Curios ſimulant, & Bacchanalia vivunt.

*Hor.* Paſtillos Ruſillus olet, Gorgonius hircum.

† *That figure, I ſuppoſe, is an* Enallage, *whereby a Noun is put for an Adverb, viz.*

Hominem for humanè, i. e. humano more.

Bacchanalia *for* Bacchanaliter, *or* more Bacchanalium.

Hircum *for* hircinè, *or* more hircino.

† *This is hardly imitable in Engliſh.*

Your ſpeech may be elegant in the compoſition, but it ſounds ſtrange in the pronunciation; and as to me ſeems ſomewhat clowniſh.

They did but flatter *Herod* who in their acclamations ſaid, his ſpeech did ſound a God and not a Man.

I never greatly like their company who are always ſmelling of Balſam or Cinnamon.

Veſpaſian thought his money ſmelt well, for all his ſon Titus ſaid it ſmelt of piſs.

They are better exerciſes that ſmell of the camp, than thoſe that ſmell of the kitchen.

† Vivo *in this uſe hath ſometimes a Nominative Caſe after it*; Quid mihi igitur ſuades? Ut vivam Mænius? *Horat. ſat. l.* 1. *ſerm.* 1. Ut *perhaps is underſtood: and ſo it follows ib.*

*ib.* aut ſic, ut Nomentanus.

*Duo Accuſativi.*

¶ *Verba rogandi, docendi, & eſtiendi, duplicem regunt Accuſativum: at,*

Tu modò poſſe Deum veniam.

Dedocebo te iſtos mores.

Ridiculum eſt te me admonere iſtud.

*Ter.* Induit ſe calceos, quos prius exuerat.

¶ *Verbs of asking, teaching, and arraying, will have two Accuſative Caſes; one of the ſufferer, and another of the thing: as,*

Rogo te pecuniam.

Doceo te literas.

Quod te Jamdudum hortor.

Exuo me gladium.

Firſt ask (*rogo*) God grace, then other things.

To tell me of my faults when I do amiſs, this is a thing which I deſire you moſt earneſtly.

In a doubtful matter, before you deliver your own judgment, ask others their opinion.

He that was not affraid to ſin againſt God, ſhould not be aſhamed to ask (*poſco*) him pardon.

It is no wrong for a creditor to demand his own money of his debtor.

A fool may ask (*interrogo*) a wiſe man many things hard to be anſwered.

Socrates asked a certain little lad ſome Geometrical things.

Do not ask (*flagito*) too large things even of a potent friend.

Never deny to an Enemy an eaſie thing, which he requires of you; nor to a friend a hard thing, ſo it be an honeſt thing.

I importune (*laceſſo*) the Gods for nothing above this, nor do I ſollicite (*flagito*) my potent friend for larger things.

Never deſire (*obſecro*) a friend any thing, but what is juſt and honeſt.

I am in great need elſe I would not deſire you this, which you ſeem unwilling to do.

Had I asked (*oro*) you any great matter, you might

might have denied me.

He is shameless, that for one think I ask him, asks me two.

I should be loth to ask (*perconter*) one any thing, which he were unwilling to tell.

He that asks me my Opinion, has a mind to tell his own.

To teach (*doceo*) an ass letters and a fool wisdom, is much at one.

Every seducer will pretend to teach you the good and the right way: have a care whom you hear.

Should Minerva Teach (*edoceo*) you all her arts, they would not all bring you to Heaven without Christ.

He that Teacheth you Heavenly things, is to be preferred before him that Teacheth you earthly.

It is hard for a master at once to unteach (*dedoceo*) his Scholars wrong foundations, and to Teach them right.

As a gardiner does as well pull up poysonous weeds, as plant wholesom herbs: so a master must as well unteach evil maners, as Teach good.

No wise man will pretend to Teach [*erudio*] others an art, which he hath not learned himself.

A young twig is easily bent: Teach your Son therefore the knowledge of his duty to God, and your self, betimes.

What a Minister is long exhorting [*hortor*] his people, some for all that will not be brought to do.

This I exhort you, Do well, and hope well.

This I warn [*moneo*] you, Give no ear to the first Temptations to sin.

When I forget my duty, it will be a kindness to put me in rememberance of it.

If any one ask you counsel [*consulo*] of any thing advise him the best you can.

This I neither ask you, nor ask advice of you in it.

Use your Son not to hid e [*celo*] any thing from you; so he will the more easily confess even his faults to you.

What

What I have a long time hid from you, I will now tell you.

Put on your (*induo*) your cloak, and boots, and ſpurs, and get on horſeback, and ride with all ſpeed to Parnaſſus, and their ſtrip (*exuo*) your ſelf of them.

† *This conſtruction of theſe Verbs with two Accuſative Caſes, is in moſt, if not all, the leaſt uſual, if not alſo the leaſt Latine.*

¶ *Rogandi Verba interdum mutant alterum Accuſativum in Ablativum: ut,*

*Virg.* Ipſum obteſtemur, veniámque oremus ab ipſo.

*Ter.* Suſpicionem iſtam ex illis quære.

Sometimes the neceſſity of affairs enforces a man of a good eſtate to ask (*rogo ab*) money of a friend.

This religion demands of (*poſco à*) you to live as you believe.

If you apply your ſelf to liberal ſtudies, conſider what thoſe ſtudies demand (*flagito à*) of you.

If it be lawful for me to intreat of (*obſecro à*) you, then I beg of you to hear me patiently.

My father commanded me to intreat (*oro à*) this of you, to come and dine with him.

Before you tell any man your opinion, inquire of (*percontor à, ab, ex*) him what is his.

¶ *Veſtiendi verba interdum mutant alterum Accuſativum in Ablativum vel Dativum ut,*

Induo te tunicâ, vel tibi tunicam.

Captum oppidum nomini induit, *Flor. l.* 1. 11.

Ornatu Eunuchi induitur *Ter. Eun. Argum.*

Hic armis exutos mittere ſub jugum maluit *Flor.* 1. 16.

Exuere veſtem alicui, *Seneca.*

Exuere ſe paterno agro, *Liv.*

When you are to take a journey, put on you your Cloak in fair weather, that you want it not

not in rainy weather.

Thales cloathed [*induo*] himself in ſummer with a thick cloak, in winter with a thin one, to keep him temperate.

Rather put on a poor naked beggar your own whole garment, than uncloath [*exuo*] him of his tattered rags.

Diſrobe [*exuo*] your ſelf of pride, and be cloathed with humility: ſo will you have made a good progreſs towards true Chriſtianity.

† *Theſe five Verbs* rogor, doceor, poſcor, moneor, induor, *when Paſſives have an Accuſative Caſe of the thing.*

Ille mihi de re multa rogatus abit. *Ovid. ep.* 1.

Is enim primus eſt rogatus ſententiam. *Liv. l.* 37. *c.* 14.

Docte ſermones utriuſque linguæ. *Hor. l.* 3. *od.* 8.

Motus doceri gaudet Ionicus matura virgo. *Hor. l.* 3. *od.* 6.

Nec tantum ſegetes alimentáque debita dives Poſcebatur humus. *Ovid. Met.*

Poſcor & ipſe mecum Lælapa, *ib.*

Sim quidpiam aut à re eſſem admonitus, aut à tuis. *Cic. l.* 5. *ep.* 8.

Nec ea, quæ ab ea monemur, audimus. *Cic.*

Protinus induitur faciem cultúmque Dianæ. *Ovid. Met. l.* 1.

Induitur faciem tauri, *Id. Met.* 2.

Redit exuvias indutus Achillis. *Virg. Æn.* 2.

## *Ablativus*

## *Ablativus poſt Verbum.*

The Ablative Caſe.

*QUodvis Verbum admittit Ablativum ſignificantem inſtrumentum, aut cauſam, aut modum actionis.*

¶ *All Verbs require an Ablative Caſe of the inſtrument, put with this ſign* [with] *before it, or of the cauſe, or of the manner of doing.*

[*I.*] *Inſtrumentum.*

*Ut*, Dæmona non armis, ſed morte ſubegit Jeſus.

*Hor.* Naturam expellas furcâ licet, uſque recurret.

*Virg.* Hi jaculis, illi certant defendere ſaxis,
Ferit eum gladio.

The Primitive Chriſtians overcame their Pagan Perſecutors, not by weapons and wars, but by prayers and tears.

As the Fiſher draws fiſhes to him with a baited hook, ſo the Devil draws ſouls to him with a painted Temptation.

Dogs defend themſelves with their teeth, and woman with their tongues.

He is in an ill ſtate, that holds a wolf by the ears.

Take him by the cloak, if you cannot by the neck.

You will hardly help a man in a fever to ſleep, though you play by him on a gilded harp.

It was fine ſure to hear Tityrus playing a country tune on a ſqueeking oat pipe.

If you loſe at dice what you win at cards, where's what you got by playing at either?

To play at ball or bowls is gentile, and healthful alſo, if you follow not the ſport over eagerly.

In ancient times they wrote with graving irons in wooden tablets, or waxen

en table books; now they write with pens on paper or parchment.

It is no easie thing to cut in two a whetstone with a razour; yet, if we will believe the story, it was once done.

Souldiers are chastised with staves, Rogues with whips, Scholars with rods; each accordingly as they have deserved.

*(II.) Causa.*

*Ut Ter.* Gaudeo, ita me dii ament, gnati causâ

Vehementer irâ excanduit.

*Hor.* Invidus alterius rebus macrescit opimis.

Taceo metu.

Bees are best hived in hives plaited of limber twigs.

The Cyclops hastened up thunderbolts of pliant masses.

May your wife make you a father by a fair offspring.

He sent down from on high him that was begot of Maia.

Noble are they that are formed of the seed of Princes, or sprung from the blood of Kings, if their vertue be equal to their birth.

Some cannot but weep for joy, and others cannot weep for sorrow: little joys speak, great sorrows are silent.

If you be suddenly in a heat with anger, continue not long in that heat, least your fire grow to a flame.

Seldom are the dealings honest without, when the mind inwardly burns with covetousness.

It is a shrewd sign of guilt, when the brest pants or the face is pale, or the tongue fambles for fear.

No fitter punishment for an envious man, than to pine away at the prosperity of a thriving neighbour.

Though you would not give a beggar any thing for his own sake, yet give him something for Gods sake.

A fool does many things for no reason, a wise man nothing but for good reason.

Brave men fight for life; not for the ſake of gain but glory.

[*III.*] *Modus Actionis.*

*Ut*, Mirâ celeritate rem peregit.

*Juv.* Invigilate viri, tacito nam tempora greſſu Diffugiunt, nullóque ſono convertitur annus.

*Ovid.* Dum vires anníque ſinunt tolerate laborem: Jam veniet tacito curva ſenecta pede.

Summâ eloquentiâ cauſam egit.

It is better to diſpatch a thing with good advice, than great ſpeed.

The Heavenly orbs are daily turned about with infinite ſwiftneſs, as the Philoſophers tell us, but yet with no noiſe.

Divine vengeance often comes to us with a ſlow pace, but always with a ſure.

Grey hairs ſteal upon us with an unobſerved approach; ſo age, and death.

Some wits are eaſilier drawn with gentle manage, than driven with rough uſage.

Should you plead a cauſe with never ſo much Eloquence, yet an upright Judge will for all that pronounce a righteous Sentence.

¶ *Ablativo cauſæ & modi actionis aliquando additur Præpoſitio*: *ut*,

Baccharis præ ebrietate.

Summa cum humanitate tractavit hominem.

*Note, inſtead of the Ablative of the Cauſe, ſometimes is uſed an Accuſative with* ob, propter, per.

Whilſt I think of the ſins and miſeries of the times, I cannot ſpeak for (*præ*) tears, nor joke for care, nor ſleep for fear.

At the return of peace after war ſome men do not more leap for (*præ*) joy, and ſhout for gladneſs; than others ſtamp for rage, and ſwear for madneſs.

No good Prince will draw his Sword againſt his Subjects, but for (*de*) great Cauſe; nor good

subject against his Prince for any cause.

Then Princes fight manfully, when they fight not for, *de*, rule, but for, *pro*, safety.

Seldom do fools commit any foolish act, but they are paid for, *ob*, their folly.

Where there is no repentance of a fault, then divine Justice will exact punishment for, *ob*, that fault.

Good men obey the laws for (*propter*) love of justice, evil men for fear of punishment.

Magistrates pardon many offences for (*propter*) the ignorance of the offenders.

It seems hard, that one man should suffer punishment for (*pro*) the faults of another: but if it be voluntary, it is not unjust.

Children bear heavy wraths one against another for (*pro*) light hurts.

The better Orator you are, with (*cum*) the greater fear will you ever begin to speak.

The better bred that you are, with the greater courtesie will you treat those that address themselves to you.

Though you were not bred from (*ex*) me but from my brother, yet I shall love you as my child, if you do well.

From (*è*) earth, water, air, fire, all Elementary bodies do arise, and of these principles they are composed.

A labouring man sleeps as sweetly on a bed of (*de*) course flocks, as a man of ease one a bed of fine feathers.

It is a shame for persons descended from (*à*) Noble Ancestors to do ignoble things.

He affects antiquity much that boasts himself sprung from (*ab*) the Ancient stock of the Teucers.

It is a great injustice when men that perish through (*per*) their own wickedness, charge their perdition on Gods decrees: who decreed many to perish for sinning, but none to sin that they might perish.

¶ *Quibuslibet*

¶ *Quibuſlibet Verbis ſubjicitur nomen pretii in Ablativo Caſu: ut,*

Teruncio ſen vitiosâ nuce non emerim.

*Liv.* Multo ſanguine ac vulneribus ea victoria ſtetit.

¶ *The word of price is put after Verbs in the Ablative Caſe: as,*

Vendidi auro.

Emptus ſum argento.

It is ſad that men ſhould ſell *(vendo)* thoſe ſouls for money, which Chriſt purchaſed with his blood.

Such lovers are ſome of money, that they will ſell their conſciences, their credit, nay their country, their King and all, for Gold.

He that buys *(emo)* hope with a price, many times repents his bargain.

Rather go without preferment, than buy it with a ſinful or a ſordid compliance.

I ſhould be loth to buy a Mullet at ſix ſhillings, though the Romans paid dearer for it.

He that buys ſhort pleaſure with long pain, has no great reaſon to brag of his bargain.

A little victory hath often coſt *(ſto)* many mens lives.

He will hardly thrive of his Trade, who ſells that for ſix pence, which coſt him twelve ſhillings.

This book, as meanly as you think of it, ſtands me *(conſto)* in gold; and no doubt coſt its Author a great deal of ſweat and pains.

I ride on a Horſe that ſtood me in ten pounds, and on a Saddle that coſt me twenty ſhillings.

It is lamentable that Chriſtian men ſhould be ſold *(veneo)* like beaſts in markets, by Turkiſh robbers for money.

A Houſe is to be ſold for five hundred pounds, whoſe building coſt the ſeller a thouſand: what got the builder by his Houſe?

I value this Orchard at ſix ſcore pounds, but becauſe I am in need of money, you ſhall have *(habeo)* it if you pleaſe for an hundred.

That Inkhorn is worth more than you bid for it, but take it for six pence.

It goes well with the Husbandman when barley is (*sum*) at five Shillings a bushel; but ill with the Cottager.

In some Countries water is at greater rates than wine.

He may spend the more in his House, that lives in a House which he hires (*conduco*) at a low rate.

He that wages War with Souldiers hired with money, must no longer expect their service than he pays them their wages.

He is a good Landlord, that lets (*loco*) Farms for thirty pounds a year, which are worth threescore.

In Cities of great traffique little Houses are let for great rents: but in other Towns a man may dwell (*habito*) handsomely for twenty pounds a year.

At what price should we value (*æstimo*) those souls which God Created by his power, and Christ redeemed (*redimo*) with his blood.

He is not wise, that having sold his House for an hundred pounds, will not redeem it when he may for fifty.

Young heirs that have Estates left them, and know not what pains and care the getting of an Estate costs, commonly sell (*addico*) their lands for small prices.

At a low rate is the pains of a Schoolmaster prized (*liceo*) when a man will give more for dressing his horse than for teaching his Son.

No marvel if the World be full of vice, when vertue is prized by all at a low price.

A moderate man may eat well, and drink well, for three hundred pounds a Year.

¶ Vili, paulo, minimo, magno, nimio, plurimo, dimidio, duplo, *adjiciuntur sæpe sine Substantivis: ut,*

*Ter.* Redime te captum quàm queas minimo.

Vili venit triticum.

*Sen.* Constat parvo fames, magno fastidium.

He

He ſells his Soul cheap [*vili*] that hath nothing that is worth any thing for it: as the ſwearer hath nothing for his but a little rumbling noiſe.

He that buys wheat at twelve pence a Buſhel, buys it cheap: as the World rules.

He that purchaſes Heaven by alms and prayers, buys it for little [*paulo.*]

He ſells his liberty for little [*paulo*] that gets only a few good words for it.

Many times, through the neceſſity of ſellers, rich commodities are bought for very little [*minimo.*]

They ſell goods very cheap [*minimo*] who never paid, or never mean to pay, any thing for them.

He that wants a commodity, rather than be without it, will buy it though for much [*magno.*]

He that carries coals to *Newcaſtle*, will not ſell them there for much.

He ſells his commodity for over much [*nimio*] who hath twice as much for it, as it is worth.

Many think they never ſell their goods dear enough, unleſs they ſell them for over much.

I hardly think, that wine made in *England* would ſell for very much [*plurimo*] in *France.*

He that ſells his Soul for the World, ſells it not for very much.

Goods are ordinarily ſold dearer by half [*dimidio*] in one place than in another.

I ſhall hardly be willing to give you your price, when I can buy Cheaper by half of another.

Few will give the whole price for a thing, when they can have it for half.

An honeſt man will not ſell a thing to a fool, though he might ſell it to him for twice as much [*duplo*] as to another.

What I could not get half my price for at one fair, I ſold for double at another.

¶ *Excipiuntur hi Genitivi ſine Subſtantivis poſiti;*

tanti, quanti, pluris, minoris, tantidem, quantivis, quantilibet, quanticunque: as,

*Cic.* Tanti eris aliis, quanti tibi fueris.

Non vendo pluris quàm alii, fortaſſe etiam minoris.

*Ovid.* Vix priamus tanti totáque Troja fuit.

* *Except theſe Genitives, when they be put alone without Subſtantives*; tanti, quanti, pluris, minoris, tantidem, quantivis, quantilibet, quanticunque: as,

Quanti mercatus eſt hunc equum?

Certè pluris quàm vellem.

Honour and conſcience are two jewels, that cannot be ſold for ſo much (*tanti*) as (*quanti*) they are worth.

For how much will you ſell that Horſe? For as much as I can ſell him for.

I ſhould be loth to buy commodities at ſo much as their owners prize them at.

When Demoſthenes heard Thaiſes price for a nights enjoyment: I will not ſays he, buy repentance ſo dear.

He has luck that can ſell for more (*pluris*) than others, when his commodities are not better than others.

*Cato* repented him that ever he bought any thing for more (*pluris*) than it was worth: much more may others repent them, that they ever ſold a thing for more than it was worth.

Many things are liked the better for being bought the dearer.

In ſome places nothing ſhall coſt a father leſs (*minoris*) than a Son.

At ſuch a rate were ſome fiſhes at Rome, that ye might buy a fiſher for leſs than a fiſh.

He is but a niggardly chapman, that deſires to buy his commodities for ſo much (*tantidem*) as they coſt their owner.

This commodity coſt me ten pounds; yet becauſe you are my friend, you ſhall have it for ſo much.

In

In places where commodities are much wanted, you may ſell them, for as much as you will, *quantivis*.

Prize your Commodity as much as you will, ſuch is my neceſſity that I muſt have it: but you will do beſt, if you will let me have it at a reaſonable price.

He that can ſell his commodities for as much as he liſts, *quantilibet*, may ſoon be a rich man.

Sell your Commodities for as much as you pleaſe, you will never be enriched by unjuſt gain; for you will loſe more at your death, than you got in all your life.

For how much ſoever, *quanticunque*, you ſell your ſoul, you loſe by the bargain, unleſs Heaven be the price of it.

How much ſoever Heaven coſts, it never can be bought too dear.

¶ *Sin addantur Subſtantiva, in Ablativo efferuntur: ut,*

*Aul. Gel.* Tantâ mercede docuit, quantâ hactenus nemo.

Minore pretio vendidi quàm emi.

Such luck have ſome men, that others can by no means ſell their commodities at ſo great, *tantus*, prices, as, *quantus*, they.

Before I would buy at ſo great rates, as ſome give for commodities, I would go without them.

It goes ill with Chapmen when they are forced, as ſometimes they are, to ſell their wares at a leſs, *minore*, rate than they bought them.

I ſhould make a hard ſhift, rather than ſell at leſs price than I bought.

In a mans neceſſity he muſt buy at any price whatſoever, *quantuſcunque*.

In ſome places you may ſell your commodities at what rate you liſt, *quantuſſibet*.

Some men will buy your wares at what price you will *quantuſvis*: but never let covetouſneſs draw you to abuſe any mans ignorance or

sity, to the exacting unreasonable gain of him.

¶ *Saving that after Verbs of price we shall always use these Adverbs,* carius, vilius, melius, *and* pejus; *instead of their casuals, viz.* carior, vilior, melior, pejor.

You are fortunate indeed if you can buy things cheaper than others.

Most an end what one buys at home of a friend, costs him dearer than he might have bought abroad in the market.

He fought the harder, that he might sell them the victory the dearer.

This commodity cost me less than you imagine.

The less it cost you, the better you bought it.

Sometimes nothing is bought worse, than that which cost the least.

¶ Valeo *etiam interdum cum Accusativo junctum reperitur: ut,*

*Varr.* Denarii dicti, quod denos æris valebant; quinarii, quod quinos.

Assem habeas, assem valeas. *Petron. p.* 295.

A pitiful fellow indeed is he, that is not worth his own piss.

Such is the scarceness of Gold, that pieces, which formerly were worth but twenty shillings, now are worth five and twenty.

¶ *Verba abundandi, implendi, onerandi, & his diversa, Ablativo gaudent: ut,*

*Ter.* Amore abundas Antipho.

Malo virum pecuniâ, quam pecuniam viro indigentem.

*Salust.* Sylla omnes suos divitiis explevit.

*Ter.* Hoc te crimine expedi.

*Cic.* Homines nequissimi quibus te onerant mendaciis?

*Virg.* Ego hoc te fasce levabo.

*Salust.* Aliquem familiarem suo sermone participavit.

¶ *Verbs of plenty or scarceness, filling emptying, loading, or unloading, will have an*

*an Ablative Case: as,*

Affluis opibus.
Cares virtute.
Expleo te fabulis.
Spoliavit me bonis omnibus.
Oneras ſtomachum cibo.
Levabo te hoc onere.

*(I.) Verbs of plenty, filling, loading.*

It is much better to abound (*abundo*) with ſpiritual graces, than with temporal goods.

Many abound with counſel to give others, who yet want it themſelves.

It is a ſmall matter to abound with precepts and inſtructions of Philoſophy or Divinity, unleſs we live according to them.

Not he that flows (*affluo*) with wealth is always happy for riches have many troubles attending on them; but he who hath a mind contented with his Eſtate.

It is not ſo happy a thing as ſome may think, to overflow with pleaſures in this World, for there is a future woe denounced againſt thoſe that Laugh now.

Happy is he that is educated by ſuch a Perſon, as is able to ſtore (*augeo*) him with true knowledge; and in ſuch a place, as is able to ſtore him with good Examples.

A poor man may be able to ſtore his Children with good Counſels, though he be not able to ſtock them with great Riches.

Piety much more than Poetry bleſſeth (*beo*) with Heaven.

A good man bleſſeth with his company all that keep him company.

Whom you love much, never load (*cumulo*) with many praiſes before others.

Of the two it is better to be loaded with the kindneſſes of a friend, than the unkindneſſes of an Enemy.

Every day bleſs that God, that daily loadeth thee with his benefits.

1. They filled (*compleo*) the belly of the *Trojan*-horſe with Armed Souldiers.

I love diſcourſe well

but not to have my ears filled with talk.

Sad are thoſe times, when widows and fatherleſs children fill both houſes and ſtreets with weeping and lamentation, for their ſlain Husbands and dead Fathers.

2. It is better to fill (*impleo*) the bellies of the hungry with bread, than the bowels of the drunken with wine.

What a man was Julius Cæſar, who filled the world with the glory of his name!

He that could fill the ſkull of a Boy with the brains of a man, might do wonders in teaching.

You may ſoon fill (*expleo*) a hungry belly with meat, but can never fill a covetous mind with money.

In Heaven the ſoul ſhall be filled with true joys, on earth it only feeds on empty ſhadows of pleaſures.

It is dangerous to the ſoul, when the body doth over-abound (*luxurio*) with ſenſual delights.

The rich man in the Goſpel rioted with coſtly fare for a while, but burns in Hell for it for ever.

It is a lovely ſight, when a conqueror returns from a battel dropping (*mano*) with his own ſweat, and carrieth before him a ſword dropping with Enemies blood.

How delightful was it to hear old Neſtor ſpeak, whoſe tongue dropt with eloquence ſweeter than Honey!

Wives that bring portions, many times mawl (*mactо*) their Husbands with miſchief and damage.

Whom the vulgar to day magnifie with praiſes, to morrow perhaps they will murder (*mactо*) with reproaches.

Whom wicked men cannot oppreſs with truths, they loaden, *onero*, with lies.

Their brains do ſeldom bring forth fine conceits, whoſe bellies are loaden with much victuals.

To burden Scholars and ſervants with over great tasks, is the way to have little

little done by either.

It is a gentile dinner, when the table is furniſhed [*opulento*] with fiſh and fowl, and a competent ſtore of wine.

Whom Princes one while enrich with favours, they often impoveriſh with diſpleaſures.

It goes hard with Mariners, when they are at once overcharged [*premo*] with hunger and ill weather.

He that overlays his ſtomach with meat, is not fit to give Counſel about nice matters.

He could not forbear acquainting [*participo*] ſome of his friends with his project.

If you pleaſe to go along with me, I will make you partaker of all that good fortune which ſhall befall me.

In peſtilential times death fills [*repleo*] both Churches and Churchyards with lifeleſs Corpſes.

Sad was her lamentation, who filled the woods and mountains with her groans and cryings.

Such is the cruelty of ſome, that they can never be ſatisfied [*ſatio*] either with the tortures or ſlaughters of thoſe they hate.

A good man is never ſatiated with the delight that he takes in doing good.

He that hath crammed (*ſaturo*) his belly with good Cheer, will have a mind that his Bones ſhould go to reſt.

On earth the mind is not glutted with knowing, nor ſhall the will in Heaven be glutted with enjoying.

When Scholars neglect to comb their hairs, then preſently their heads are full [*ſcateo*] of lice.

Some countries abound with thoſe things, which others want, and want thoſe things wherewith others abound; ſo that each ſtands in need of the help of the reſt.

### II. *Verbs of ſcarceneſs, emptying, unloading.*

He wants, *careo*, no wealth, that does not want a contented mind.

Ha-

He that is in honour shall not be without envy.

Refuse not to lend a little money to an honest though a poor neighbour, if you can spare it.

Whilest I am able to comfort my self, I shall not need (*egeo*) the Physick of other mens counsels.

Better you lacked eyes to see the things of this world, than faith to believe the things of another world.

2. Death disburdens (*exonero*) man of all care and of all fear.

Happy is he, who before his death, can discharge his conscience of all guilts.

Young Spend-Thrifts laugh in their sleeves, when they have wip'd (*emungo*) their old Fathers of their money.

Many times a sober younger Son wipes his wild elder Brothers nose of his Inheritance.

By always taking out, and never putting in, you may soon empty (*exhaurio*) a great purse of all its money.

A little country is soon exhausted of all its wealth by a great Army.

Happy were he, that in this world could rid (*expedio*) himself of all troubles; but none I think can do it.

If you cannot discharge your mind from cares, yet at least discharge your conscience from crimes.

Many men might live gaily in this world, but that an inward sense of guilt deprives (*fraudo*) them of the pleasure of their possessions.

What gets he by the bargain, that at one and the same time defrauds another of his money or land, and himself of the tranquillity of his mind, and peace of his conscience?

Some are naturally so prone to wickedness, that they need (*indigeo*) no encouraging to it.

He needs many hands, and much help that will do great exploits.

Money is a burden, that a man may be eased (*levo*) of at any time.

A Consolatory Letter from

from a friend to a friend in affliction, though it, quite free him not from his trouble, yet it much easeth (*levo*) him of his grief.

Strip (*nudo*) an enemy of his Arms, but not a poor man of his Clothes: the one is caution, the other cruelty.

It is no pleasant walking in the woods, when the frost hath stripped them of their leaves.

Death deprives (*orbo*) the children of men of their parents, but not the children of God; they have always God to their Father, and the Church to their Mother.

Immoderate drink deprives the drinker both of his reason and senses, and so turns him into something worse than a beast.

It is much at one to deprive (*privo*) a man of life and sight.

Illness deprives the sick of rest, and care the covetous of sleep.

He that robs (*spolio*) me of mine honour, does me a greater injury than he that spoils me of my money: he may restore my money, when he cannot repair my honour.

Sad are those times when ravenous Souldiers do at their pleasure, and without controul, rob and spoil peaceful Citizens of their goods and fortunes, life and living: God keep us from such times.

There are few that are free (*vaco*) from sickness all their life long; none that are free from trouble.

Many a man is accused of crimes, who yet in those things, whereof he is accused, is without (*vaco*) fault: innocency doth not always secure from Calumny.

He sure has a mind to be a King of beasts, that bereaves (*viduo*) all his Cities of men.

Winter bereaves most Trees of leaves, and adversity most men of friends.

So live, that custom of sinning do not bereave you of all conscience of sin.

¶ Ex

¶ *Ex his quædem non nunquam etiam in Genitivum feruntur: ut.*

*Virg.* Quàm dives nivei pecoris, quàm lactis abundans!

*Ter.* Quasi tu hujus indigeas patris.

Quid est, quod in hac causa defensionis egeat?

*Virg.* Implentur veteris Bacchi, pinguisque ferinæ.

*Id.* Postquam dextra fuit cædis saturatæ.

*Ter.* Omnes mihi labores leves fuere, præterquam tui cærendum quòd erat.

Paternum servum sui participavit consilii.

What things we do abound, *abundo*, with most of these we can easilieſt spare something to give to the needy.

They who do abound with milk, may make good Cheese; and they who are abounding of Butter, may lay it thick on their Bread.

I so love thy company, that I can easilier be without, *careo*, any thing than thee.

Envy never wants sights to vex her.

Have a care you give no ear to seducing spirits; they fill, *compleo*, mens minds with error, the Church with heresie, the City with sedition, and the Kingdom with rebellion.

He that is wickedly minded himself, will soon make another full, *compleo*, of wickedness, if he give ear to him.

A King may be rich in slaves, yet want, *egeo*, Money.

Cataline might well hope to do great things with such complices, as never wanted counsel or courage.

He that needs so little as is necessary, neither troubles the waters with mud, nor loses his life in them.

Some men have no better way to make Friends, or keep them when made, than to be often filling, *impleo*, them with venison and wine.

A speedy way to conquer enemies, is to fill them with Panick-fears.

To

To him that needs (*indiget*) your help, afford it; and to him that needs your counſel, give it; ſo ſhall you in your neceſſity want neither counſel nor help.

A good cauſe needs no great defence: truth will defend it ſelf.

*Cato* repented that ever he made (*participo*) a woman of his Counſel.

He that makes his ſervant of his counſel, makes his ſervant his maſter.

*David* was not permitted to build God a Houſe, becauſe his hands were filled (*ſaturo*) with ſlaughter.

I am not at any time ſo filled with your company, as that I could not at all times deſire it.

As of honey, ſo of pleaſure, a man may ſoon have his belly full (*obſaturo.*)

The land is full (*ſcateo*) of wild beaſts, the ſea of fiſhes, and mans mind of vitious affections and ſenſual deſires.

It is inhumanity to add trouble to him, who already is full of troubles.

† *A Genitive Caſe after theſe Verbs, except* egeo *and* indigeo, *is very unuſual, and ſo not much to be uſed.*

¶ Fungor, fruor, utor, *& ſimilia, Ablativo, junguntur: ut,*

*Cic.* Qui adipiſci veram gloriam volunt, juſtitiæ fungantur officiis.

Optimum eſt alienâ frui inſaniâ.

In re mala animo ſi bono uteris, juvat.

*Virg.* Aſpice venturo lætentur ut omnia ſeclo.

*Cæſar.* Qui ſuâ victoriâ tam inſolenter gloriarentur.

*Hor.* Diruit, ædificat, mutat quadrata rotundis.

Veſcor carnibus.

*Hor.* Haud equidem tali me dignor honore.

*Ter.* Ut malis gaudeas alienis!

*Plaut.* Exemplorum multitudine ſuperſedendum eſt.

*Macrob.* Regni eum ſocietate numeravit.

*Plaut.* Communicabo te ſemper mensâ meâ.

¶ *Likewiſe*

¶ *Likewise* utor, fungor, fruor, potior, lætor, gaudeo, dignor, muto, munero, communico, afficio, prosequor, impertio, impertior.

Do *(fungor)* your duty first, and then you may expect your reward.

He that gives you notice of approaching danger, does the part of a friend.

He is not wise, that when he may use a Victory, had rather enjoy *(fruor)* it.

A good man little enjoys himself, whilest he is in the company of the wicked.

Use *(utor)* the gifts of God with thankfulness, but take heed you abuse not the giver of them by intemperance.

If you use well the grace given you, more will be given to you.

Envy never enjoys sleep, nor malice rest.

I am so glad *(lætor)* of your coming, as nothing can be more.

A thief might be glad of his atchieved Thefts, but for something behind.

Evil men are glad of what is present, good men rejoyce for what is to come.

He that boasts *(glorior)* of his Victory before the battel be Fought, may come to weep for his loss e'er he quits the Field.

He that brags of the names of his Ancestors without their Vertues, is the Trumpeter of his own shame.

He changes *(muto)* joy for sorrow, that changes peace for War, or Heaven for Earth.

Providence changes the highest things for the lowest, and the lowest for the highest, at its own pleasure.

Bees live *(vescor)* not all on finest Nectar, but sometimes on courser Ambrosia.

A labouring man feeds as heartily on brown bread and cheese, as an unimployed man on white bread and flesh.

Whilest other Creatures, live of other things; the Chamæleon, they say, lives

lives only upon Air.

The leſs you think your ſelf worthy of honour, the more will others think you worthy (*dignor*) of it.

I ſhall hardly think him worthy of pardon, that is too proud to make confeſſion of his fault.

Noble men ſhould rely (*nitor*) on their vertues, not on their blood.

Never rely more on the promiſes of him that hath once deceived you.

None but envious and evil men are glad (*gaudeo*) of other mens ſufferings.

He that hath changed an evil life for a good, hath true reaſon to be glad of the change of his condition.

If God hath given you his grace, be more glad of that ſo excellent a gift of yours, than if he had given you a Kingdom.

When intreaties do no good, then it is time to forbear (*ſupersedeo*) more words.

Better ſpare the labour of a journey, than travel abroad to learn worſe manners than we have at home.

He that ſerves Chriſt faithfully on Earth, him will Chriſt reckon (*numero*) of the number of Heavenly Saints.

If you deſire to be reckoned of the fellowſhip of a College, behave your ſelf as becomes a worthy member of that College.

Feed the poor from thy Trencher, and Chriſt will feed, *communico*, thee of his Table.

Acquaint God with all thy ways, and intruſt him with all thy works: ſo ſhalt thou neither be without faithful advice, nor want needful help.

Men may live, *vivo*, of a little, if they will; for nature is content with a little, luxury covets much.

It is miſerable to live on any Table but Chriſts.

The fineſt wits live, *victito*, on the moſt ſparing diet.

It is a poor living, when we live of bread begged from door to door.

Whileſt Bees feed, *paſcor*,

*ſcor*, on thyme, glorious will be the name of Virgil throughout the world.

He lives on a thin diet, that is fed with empty promiſes.

Chriſt will reward, *munero*, him with a ſhare of his glories, who hath communicated with him in the fellowſhip of his ſufferings.

Reward your labourers with good wages, and they will do your buſineſs with diligence and care.

Parted friends impart, *impertio*, each other with many greetings by meſſengers or letters.

He is a villain that diſcovers harmleſs ſecrets, wherewith a friend hath imparted him.

Never impart, *impertior*, any man with a ſecret, which known you are undone.

A fool acquaints every man with his mind, a wiſe man none but thoſe that are wiſe.

† *The Ablative after moſt of theſe Verbs, is the Ablative of the cauſe, manner, or adjunct, or governed of ſome Prepoſition underſtood, viz.* à, è, ex, de cum, in, pro. *Hence we read,*

De lucro vivere. *Cic. ep.* 17. *l.* 9.

Ab his majoribus orti. *Hor. ſat.* 5. *l.* 1.

Ex me hic non natus eſt, ſed ex fratre. *Ter. Adelph.*

Plato ait, neminem regem non ex ſervis oriundum. *Sen. ep.* 44.

Vivitur ex rapto. *Ovid. Met.* 1.

Mutare bellum pro pace. *Sall.*

De ſuis rebus geſtis gloriari. *Cic.*

Eámque neque in rectis, neque in pravis numerabat. *Cic.*

Gloriam victoriæ cum aliquod communicare. *Cic.*

Sæpe idoneis hominibus, indigentibus, de re familiari impertiendum eſt. *Cic.*

† Fungor *is ſometimes found with an Accuſative. Whence Cato in Gellius,*

Suum cuiq; per me uti atq; frui licet. *Gell.* 13. 22.

Functus adoleſcentuli eſt officium liberalis.

*Ter.*

*Ter. Phorm. act. 2. sc. 1.*

Téque absente hic munus fungatur tuum. *Plaut. Amphit. 2. 2.*

*But the Ablative is far more usual.*

¶ *Prosequor te amore, laude, honore, &c. i. e. amo, laudo, honoro.*

*Afficio te gaudio, supplicio, dolore, &c. i. e. exhilaro, punio, contristo.*

1. *Prosequor.*

Him that is of a loving nature who can forbear to love?

It is becoming worthily to praise him, that is notable for worthy deeds.

Whom the present age envies, the next will honour.

Not a good action we do in this world, but God will reward it in the next.

Him that is in misery true Christian charity will pity.

So do some resent the troubles of this world, that they weep for those that are born, and rejoyce for those that are dead.

† *This Ablative seems to depend on a Preposition understood. Thence,*

Prosequi aliquem cum donis, *in Liv.*

Mentionem alicujus cum honore summo prosequi, *in Plin jun. And,*

Cum eqis aliquem prosequi, *in Cic.*

2. *Afficio.*

Those that do well in this world God will reward, but those that do ill he will punish.

You will do me a great deal of honour, to let me wait on you to the Kings Court.

Your company, so pleasing is your conversation, delights me very much.

It rejoyces a good man to see others walking in the fear of God; but it grieves him when he sees them walking in evil ways.

The more power you have to do injuries to any, the more careful be to do him no injury.

He wrongs the innocent, that does not punish the guilty.

¶ Mereor

¶ Mereor *cum adverbiis*, benè, malè, meliùs, pejùs, optimè, pessimè, *Ablativo adhæret cum Præpositione* de: *ut*,

De me nunquam bene meritus est.

Erasmus de lingua Latina optimè meritus est.

Catilina pessime de republica meruit.

Him that deserves well of his Country whilest he lives, his Country will prosecute with an honourable memory when he is dead.

They that deserve ill of their Country, must not expect to hear well in it.

None can deserve better of his Country, than he that save it; none worse, than he that destroys it.

By how much Catiline, deserved the worst of his Country, by so much Cicero deserved the best of it.

A good man will do kindnesses, not only to him that never deserved well of him, but even to him that hath often deserved ill of him.

It is but fit that I should reward him best, that best deserves of me.

Sometimes they are honoured most, that deserve the worst of them that honour them.

† *But* mereor *is construed with an Ablative and the Prepositon* de, *without these Adverbs. Hence*,

*Cic. l.* 3. *ep.* 10. Viri ita de me meriti.

*So Ter. Heaut. act.* 1. *sc.* 1. Quæso, quid de te tantum meruisti?

*So Plaut.* Quid de te merui, quâ me causâ perderes?

¶ *Quædam accipiendi, distandi, & auferendi Verba, Ablativum cum Præpositione optant: ut*,

Istuc ex multis jampridem audiveram. *Luc.*

A terpido vix abstinet ira magistro.

Nasci à principibus fortuitum est.

Procul abest ab urbe Imperator.

¶ *Verbs that betoken receiving, or distance, or taking*

*king away, will have an Ablative Case with* à, ab, è, ex, *or* de: *as,*

Accepit literas à Petro.
Audivi ex nuncio.
Longè distat à nobis.
Eripui te è malis.

1. *Accipiendi.*

I received (*accipio*) letters from my Brother the other day, full of love and kindness, such as should be sent from Brother to Brother.

Take this Child of me quickly some body.

What I hear from *Syrus*, you shall know from me by *Davus*.

You may hear many things from others by report, whereof few shall be true.

What you make such difficulty to believe, I heard (*audio*) from my Father, who said he had often heard it from his fore-elders.

What I tell you I heard not from any trifling newsmonger, but from a Messenger sent on purpose to give certain information, and him a person of good Credit.

Do you wonder that I tell you a thing, which though you have forgoten, I heard not long since from your own dear self?

As far as I perceive (*intelligo*) by your Letters, Varius his help did you not much good.

I cannot perceive by my Brother, that my Father will be here so soon as I expected.

By what is said in the Scriptures of God, he that will mind may understand much of what God is.

The will of God is best known (*cognosco*) from the Scriptures, wherein his will is revealed.

You shall soonest understand a mans vertues by his friends, his faults by his Enemies.

What was done in former times, you shall come to the understanding of by the Annals and Histories of those times.

Experience is the Mistress of fools, yet wise men learn (*disco*) much from her.

He that would Learn meekness

meekneſs and lowlineſs, cannot better learn it of any than of Chriſt.

You may learn much by wiſe mens extemporary diſcourſes, but more by their ſtudied writtings.

You may gueſs (*conjicio*) much at a mans inward temper, by his outward appearance.

Some men not only ſpeak, but write ſo obſcurely, that you ſhall have much ado to gueſs their minds, by what they write or ſpeak.

A good Hiſtorian will gueſs by former times future things.

2. *Diſtandi.*

A heart prepared to believe and obey the Goſpel, is not far (*abſum*) from the Kingdom of Heaven.

The nearer ſome are to the Church, the farther they are [*abſum*] from God.

Whileſt the Enemy is yet a great way off from the city, it is wiſdom to prepare to meet him.

He is not far hence from us.

London is diſtant (*diſto*) from Cambridge four and forty miles.

The life of man nurtered and ordered by good education differs much from the living and Ordering of beaſts.

Let not your life differ from your ſpeech.

It is wiſdom ſometimes to differ [*diſcrepo*] from the popular Opinion, but not always to declare that diſagreement.

It was always lawful to differ from others in Opinion, though ſome men have not patience to bear it.

Its ill when deeds agree not with words.

Seem not outwardly a friend to him, whom you diſſent from (*diſſideo*) in heart and mind.

A friend may diſagree with his friend in many things, and yet continue friendſhip with him.

In little matters a wiſe ſubject will not differ from his Prince.

Friends may jar (*diſcordo*) a little one with another, yet not turn Enemies.

Whom will he agree withal, that diſſents from and cannot agree with himſelf?

With vice be at perpetual variance; that's an enemy never to be reconciled unto.

Some mens Opinions are ſo abſurd, and their reaſon for them ſo weak, that you may with freedom diſſent (*diſſentio*) from them.

I ſhould be loth to diſſent from any man concerning the Truth.

It is ſad when a man cannot differ in nature and faſhion from other men, without incurring their hatred.

He is blind in body, that cannot diſcern (*diſcerno*) light from darkneſs; but he in mind, that cannot diſcern right from wrong.

You may eaſily know one from another, but cannot ſo eaſily know a wiſe man from a fool: for ſome that ſeem fools are wiſe, and ſome thought wiſe are fools.

He is not fit to judge of colours, that knows not white from black; nor he of Opinions, that knows not truth from falſhood.

Not every man can diſtinguiſh (*diſtingeo*) falſe coyn from true, much leſs can all men diſtinguiſh true Opinions from falſe.

It is eaſie by the works to put a difference between (*diſtinguo*) a workman and a bungler.

He that cannot diſtinguiſh herbs from weeds, is not fit to be a Gardiner.

3. *Auferendi.*

Take away (*aufero*) this filth from (*a*) the door out of (*è*) my ſight.

Who is able to imagine the grief of thoſe Chriſtian parents in Turky, whoſe children are ſo taken away from (*ab*) their ſight, as that they never more ſhall ſee them?

He entertains niggardly, that commands his diſhes to be carried from (*ab*) the table as ſoon as they are ſet on.

If you want money to buy a Library, to promote your ſtudies; take (*ſumo*) as much of me

as will ſerve the turn.

Of any thing that is good, it is good to take example from another, though an enemy.

If you be in want of clothes, take them up at the Taylors; if of ſhooes, at the Shoomakers.

It is a miſtake to think, that to kill ones ſelf is the beſt way to deliver *(eripio)* ones ſelf from miſery.

By a Death temporal Chriſt hath delivered us from Death eternal.

How can I but owe my life to him, who hath delivered me, not only out of priſon, but from all danger of Death?

In the end of a battel Arms are laid down by ſome, taken away from others.

Whom ſtole *(furor)* you thoſe apples from? They were given me; God forbid I ſhould ſteal ſo much as an Appel.

Your exerciſes you muſt make your ſelf, not ſteal out of Authors.

* *Hither ſome refer Verbs ſignifying to buy, purchaſe, and hire: alſo to remove, drive away, keep off, forbid, beware, which govern an Ablative Caſe by vertue of a Prepoſition. Hince,*

Quia de illo emi virginem, *in Plaut.*

Qui mercantur à mercatoribus quod ſtatim vendant. *Cic.*

Columnam illam de Cotta & Torquato conduxerat faciendam. *Cic.*

Movere ab urbe. *Lix.*

Ego me de Cumano movi ante diem. *Cic.*

Amovere tactus impudicos à caſto corpore. *Sen.*

Amovere aliquem ab officio. *Cic.*

A tectis & mœnibus urbis arcebis Catilinam. *Cic.*

Hæc ætas à libidinibus arcenda eſt. *Cic.*

Iſtum æmulum quoad poteris abea pellito. *Ter.*

Defendo à frigore myrtos. *Virg. ecl.* 7.

Ab ingreſſione fori populum propulſari videres. *Cic.*

A convitio prohibere. *Cæſ.*

Ab opidis hoſtium vim prohibere. *Cic.*

Tibi ab iſto cavendum. *Ter.*

¶ *Vertitur*

¶ *Vertitur hic Ablativus aliquando in Dativum: ut,*

*Hor.* Vivere si rectè nescis, discede peritis.

*Ovid.* Est virtus placidis abstinuisse bonis.

*Virg.* Heu fuge, nate Deâ; téque his, ait, eripe flammis!

¶ *And this Ablative after Verbs of taking away may be turned into a Dative: as,*

Subtraxit mihi cingulum.
Eripuit illi vitam.

It is wisdom in War to take (*demo*) not only help, but hope from Enemies.

Sickness takes away (*adimo*) not only strength, but beauty too, from the sick.

Concealed valour differs (*aisto*) little from buried idleness.

He pulls (*detrabo*) me from my self, that pulls me from my friend.

Do not take (*eripio*) from me the Liberty of speaking secrets to my Mother.

I cannot blame you for fearing, lest death should snatch away [*præripio*] such a hopeful son from you.

His own and the Cities fortune took [*aufero*] from him his head being vanquished.

Away with [*aufero*] this Must from me.

No Christians life should disagree [*dissentio*] with his Speech, much less a Ministers.

The neighbouring bank may invite to withdraw [*decedo*] from the heat.

What can be wanting [*absum*] to him that hath God and a good conscience with him?

In some things some men disagree [*discrepo*] both with others, and even with their own selves.

Steal [*furor*] some time both from your business and pleasure, to bestow on Heavenly thoughts and things.

¶ *Verbis, quæ vim comparationis obtinent, adjicitur Ablativus significans mensuram excessûs: ut,*

Descrne existimabat,

quos dignitate præſtaret, ab iis virtutibus ſuperari.

† *This rule here is of the meaſure of exceſs, but the example is of the matter: Beſt therefore to take in both, by reading the rule,* Significans materiam vel menſuram exceſſûs; *and adding an example of the meaſure, as here is one already of the matter; which indeed is done in the Engliſh rule. That of Terence,* Incredibile eſt quanto herum anteeo ſapientiâ, *exemplifies both.*

¶ *Verbs of comparing or exceeding, may have an ablative Caſe of the word that ſignifieth the meaſure of exceeding: as,*

Præſtro - hunc multis gradibus, *I preſer this man by many degrees.*

Paulo intervallo illum ſuperat, *He is beyond the other but a little ſpace.*

1. *Materiæ.*

Who in all this War is able to be compared with me for merits towards you?

He exceeded in vertue all memory of Antiquity.

None exceeded Cæſar in valour, none Cicero in Eloquence, none Cato in honeſty.

Earthly things are not for worth to be in the leaſt compared with Heavenly.

Think it a baſe thing, that he ſhould excel you in Learning, who is not to be compared with you for wit.

It is a diſparagement to the Horſemen, if in gallantry they do not outgo the footmen.

2. *Menſuræ.*

You outgo me in height (*ſupero*) by the head and ſhoulders.

You do ill to compare your ſelf for birth with him, who by many degrees excels (*præſto*) you in Learning.

A little indeed, but yet no great ſpace, do you go before (*anteco*) me, for all your bragging.

If you ſo much outgo others in goodneſs as in greatneſs, than have you true cauſe of inward joy.

When you obſerve one much

much to outgo others in vertue, think him a perſon fit for you to imitate in that wherein he excels.

The more you ſurpaſs others in goodneſs, the nearer you approach to the image of God; who is not good only, but goodneſs.

¶ *Quibuſlibet Verbis additur Ablativus abſolutè ſumptus: ut,*

Imperante Auguſto, natus eſt Chriſtus: Imperante Tiberio, crucifixus.

*Jov.* Credo pudicitiam, Saterno rege, moratam in terris.

Nil deſperandum, Chriſto duce, & auſpice Chriſto.

Jam Maria, audito Chriſtum veniſſe, cucurrit.

¶ *A Noun or Pronoun Subſtantive joyned with a Participle, expreſſed or underſtood, and having none other word whereof it may be governed, ſhall be put in the Ablative Caſe abſolute: as,*

Rege veniente hoſtes fugerunt, *The King coming the Enemies fled.*

Me duce vinces, *I being Captain thou ſhalt overcome.*

The Sky falling we ſhall ketch Larks.

Many a time, Farewel being ſaid, again I ſpake many things.

They being away, what could we do of our ſelves?

*France* being quiet, *Caſar* goeth into *Italy.*

Malice accuſing, who can be innocent?

The duties of young men being ſet forth, we muſt next ſpeak of beneficence.

*Pilate* judging, and even whileſt he judged, acquitting Jeſus; yet was Jeſus, the *Jews* importunately urging his Crucifying, though innocent, condemned as Guilty.

The King coming, all the City, went out with joy to meet him.

God guiding us, we cannot fail of our way.

The Countries liberty oppreſſed, what is it that we can hope for more?

*Saturn* reigning, golden

were the days which men then lived in.

Your mind known, I shall look to all your business as if it were mine own, even your self being absent.

It being reported that peace was concluded, all the Kingdom rejoyced.

¶ *And it may be resolved by any of these words*; dum, cum, quando, si, quanquam, postquam: *as*,

Rege veniente, i. e. dum veniret Rex.

Me duce, i. e. si ego dux fuero.

¶ *Verbis quibusdam additur auferendi casus per Synecdochen, & poeticè Accusativus*: *ut*,

Ægrotat animo magis quàm corpore.

Candet dentes.

Rubet capillos.

† *By a* Synecdoche *Verbs Passives and Neuters, signifying affection or passion, govern an Ablative Case of the subject of that affection or passion, or of the part or place affected or suffering: for which Ablative Poets much use an Accusative Case, especially after Passive Participles.*

1. *Ablative.*

I have a pain (*doleo*) in my head, but I am not sick (*ægroto*) at heart.

Not so great is his torment who is wounded (*saucior*) in body, as his who is wounded (*vulneror*) in spirit.

It is better once to resolve, than always to hang in suspence (*pendeo*) in our minds, and be vexed (*crucior*) and tormented (*angor*) in our thoughts.

Miserable is he that is sick (*laboro*) both at once of the gout and stone, or of the cholick and toothach.

He is unfit to run a race, who is mained (*mutilor*) on both his feet.

As oft as I think of the ensuing miseries, I am grieved in my Soul, and pained at my very heart.

2. *Accusative.*

*Juno's* messenger, when ever she appears, is cloathed (*induor*) in several colours.

He

He who is feeble (*ægroto*) of foot will catch a Hare when a blind man ſees one.

I am ill of (*doleo*) my head, yet not ſick (*ægroto*) at ſtomach.

How fine are you, now that you have your head girt about (*præcingor caput*) with a Roſie Garland.

I got no other hurt by my fighting, but that I have my locks torn (*laceror comæ.*)

They will have their bones quake (*tremo*) in another world, that live Bacchanal like in this.

He that wears long garments cannot well run, unleſs he have his clothes tuck'd up (*ſuccenger veſtis.*)

For all you are red of cheek (*rubeo gena*) you are white of hairs (*candeo capillus.*)

† *This is a Græciſm,* ὁ ὃ φρένα τέρπει᾽ ἀχαιῶν *Ho. Il.* 1. κατὰ *is underſtood. So in Latine,* quoad, quantum, ad, ſecundùm, *or ſome ſuch Prepoſition.*

¶ *Quædam tamen efferuntur in gignendi caſu: ut,*

Abſurdè facis, qui angas te animi.

Exanimatus pendet animi.

Deſipiebam mentis.

*Plaut.* Diſcrutior animi, quia ab domo abeundum eſt mihi.

Antipho's miſcarriage grieves (*excrutio*) me at heart.

Envy is grieved (*indoleo*) at the ſucceſs of others.

Keep off (*abſtineo*) from wrath and hot brawls.

It is idlely done of any man to vex (*ango*) himſelf in mind, for that which he cannot help.

He is always tormented (*diſcrutior*) in mind that is always doubting (*pendeo*) in mind.

They are not well in their wits (*deſipio*) that prefer temporal pleaſures before eternal ones.

How miſerably is he miſtaken in his thoughts (*fallor animus*) who is driven by the Devil to wickedneſs, whileſt he thinks

himself moved by God to goodness? And oh, how many are thus deceived!

† *Something here seems to be understood, whereof this Genitive is more nearly governed, viz.* ergô, gratiâ, cautâ, respectu, ratione, ex parte: *as* χάριν *and* ἕνεκα *among the Greeks, using the like construction.*

¶ *Eidem Verbo diversi casus diversæ rationis apponi possunt: ut,*

Dedit mihi vestem pignori, te præsente, propriâ manu.

For all your cracking I value you not thus much!

A just Judge will condemn even his own Son of wickedness, if guilty of it.

You cannot charge me with any fault, but I shall be able to condemn you of the same.

To compare great things with small, is an unequal comparison.

He that hath given even over much to many, yet to some hath not given enough.

A wise man will take heed what he says, and to whom he says it.

It was extreme cruelty, when they put a troublesome Coat, on innocent persons.

Christ hath cleansed us from our sins with his own blood.

I will never give a groat for that, which I can buy for two pence.

Gold by much exceeds Silver in value and virtue.

I will let you a Horse to *London* for twelve pence a day, on condition you ride moderate journeys.

¶ *Passivis additur Ablativus agentis, sed antecedente Præpositione, & interdum Dativus: ut,*

*Hor.* Laudatur ab his, culpatur ab illis.

*Cic.* Honesta bonis viris non occulta petuntur.

## Constructions of Passives.

¶ *A Verb Passive will have after him an Ablative Case with a Prepositon, or sometimes*

*ſometimes a Dative of the doer: as.*

Virgilius legitur à me.
Tibi fama petatur.

1. *Ablative.*

They who are commended by ſome, are diſcommended by others.

Faith is by all men accounted the foundation of Chriſtian Religion.

Learning is not ſo much valued by wiſe men, as it is ſlighted by fools.

He ought to look into himſelf, by whom another is accuſed of diſhoneſty.

A tree brought up to bear fruit, is mightily beloved by the ſetter of it: ſo a Scholar brought up to learning by his Teacher.

Truſt not him twice, by whom you have found your ſelf deceived once.

2. *Dative.*

Truth is ſought by many, found by few.

By mens covetous of more, many things are deſired; by men contented with a little, few.

Thieves go about their buſineſs in the night, and are not ſeen by any one; true men in the day, and are ſeen by every one.

Whileſt a Preacher is underſtood by none, he profits none.

By a wiſe man perſpicuity is accounted the chief point of Oratory.

By God things are ſeen as they are, not as they appear.

¶ *Quorum Participia frequentius Dativis gaudent: ut,*

*Virg.* Nulla tuarum audita mihi nec viſa ſororum.

*Hor.* Oblitúſque meorum, obliviſcendus & illis.

1. *Participia Præteriti.*

A fault noted by none paſſes for none in the eye of the World, but, not in Gods.

A ſecret known to a friend, ſhould by him be concealed from others.

Narciſſus fell in love with his own face ſeen by himſelf in a clear fountain, and and died with love of it.

Though never ſeen by

any, yet by many is Echo heard.

One Sermon well underſtood by the hearer, profits him more than two not underſtood by him.

Happy was the Land reigned over by ſevere Lycurgus: both in his own life, and many years after.

Things heard by Seneca when he was a young man, ſuch a memory had he, he remembred when he was an old man.

2. *Participia Futuri.*

Before we go to dinner, my Father is to be expected a while by us.

Many things are not to be commended by any, which yet find many to commend them.

Wherein any one ſpeaks truth, in that he is to be defended by every lover of truth.

He is to be beloved by all, that is loving to all.

All cheerful as I ſeem, my pardon is yet to be begged by me of my maſter.

So dear is *Julius* to me, that he after none of my companions is to be remembred of me.

A little dole is ſet in the outgate to be ſnatched by the beggarly rout.

You may hear many mens counſels, but at laſt you muſt follow your own judgment.

† *Cæteri Caſus manent in Paſſivis, qui fuerunt Activorum: ut,*

Accuſaris à me furti.
Habeberis ludibrio.
Dedoceberis à me iſtos mores.
Privaberis magiſtratu.

For all your huffing, you are not by me valued thus much!

Vertue is a thing that in all places, and by all perſons, even thoſe that are vitious, is much eſteemed.

It goes hard when a Son is condemned for wickedneſs by his own Father.

To many is too much given by fortune, to none enough.

Theſe things were promiſed by me to you, and

and I will carefully obſerve them.

Being asked many things of you by me, away went he.

He may with profit read Latine or Greek Authors, who is taught the ſpeeches of both the Tongues.

The Devil was not ſubdued by Jeſus with arms, but death.

All Sylla's Souldiers were by him filled with Riches.

The beſt men are often loaden with the baſeſt lies.

¶ *And the ſame Ablative or Dative ſhall be the Nominative Caſe to the Verb, if it be made by the Active: as,*

Ego lego Virgilium.
Petas tu famam.

† *This is a rule of variation of Phraſe, not of new Syntaxis.*

¶ Vapulo, veneo, liceo, exulo, fio, *Neutropaſſiva, paſſivam habent conſtructionem: ut,*

A præceptore vapulabis.

Malo à cive ſpoliari, quàm ab hoſte venire.

Quid fiet ab illo?

Vertus parvo pretio licet omnibus.

Cur à conviviis exulat Philoſophia?

None is ſeverelier chaſtiſed than he, that is laſhed (*vapulo*) by his own conſcience.

Be quiet in the ſtreet as you go, elſe will you be beaten by your Father when you come home.

It is ill to be whipt (*cædo*) with rods, worſe to be laſhed (*vapulo*) with Tongues.

Chriſtians, that are taken by the *Turks*, are ſold (*veneo*) by them in the markets like beaſts, and commonly at a very high price.

They Anciently, who were not able to pay their debts, were immediately ſold themſelves, to make ſatisfaction to their Creditors.

I had rather all my goods were ſold twice, than my ſelf once.

Heaven is little prized (*liceo*) by him, that ſell it

for earth; and Conſcience leſs by him, by whom it is ſold for two pence.

Pleaſure and profit are ſet at great price by every one, vertue by none; the more's the pity.

Things of little worth ſhould be ſet at low price.

I know not why Religion ſhould any more be baniſhed (*exulo*) from feaſts than Philoſophy, unleſs it be to pleaſe Atheiſtical Drolls.

Better be baniſhed in foreign coaſts, than be a ſlave in ones own country.

Better be baniſhed from home for a good Conſcience, than live at home with an evil one.

The worſt baniſhment of all is, when one is baniſhed from God.

Do not that to another, which you would not have done (*fio*) by him to your ſelf.

It is idle to attempt the doing of that which is impoſſible to be done.

Things will as eaſily at laſt be reſolved into nothing, as at firſt they were made of nothing.

¶ *Quibuſdam tum Verbis tum Adjectivis, familiariter ſubjiciuntur Verba Infinita: ut,*

*Virg.* —— juvat uſq; morari. Et conferre gradum.

*Ovid.* Dicere quæ puduit, ſcribere juſſit amor.

*Mart.* Vis fieri dives, Pontice? Nil cupias.

*Virg.* —— & erat tum dignus amari.

*Hor.* —— audax omnia perpeti Gens humana ruit per vetitum nefas.

1. *Verbis.*

Many deſire to die the death of the righteous, who are not willing to live the life of the righteous.

What I am aſhamed to ſpeak to you in words, I have made bold to write to you by Letters.

Religion commands to do many things, which nature abhors to think of.

2. *Adjectivis.*

If you be good to blow wind into (*inflo*) pipes, I am good to ſpeak verſes.

I am ready to do all things you ſhall command.

For-

Fortune is ſtiff to play inſolvent play.

He that is not worthy to be relieved for his own ſake, yet ſhould be relieved for Gods ſake.

† *This is a Græciſm: thence we read in Plutarch,* μισῆσαι ἄξιον.

† *Infinitive Moods are often ſet after Subſtantives, but moſtly in Poets:*

Dicere longa mora eſt. *Ovid. Met. 5.*

Studium quibus arva tueri. *Virg.*

Et jam tempus equûm ſpumantia ſolvere colla. *Virg. 2. Georg.*

Sed ſi tantus amor caſus cognoſcere noſtros. *Virg. Æn. 2.*

¶ *Ponuntur interdum figuratè & abſolutè Verba Infinita: ut,*

Hæccine fieri flagitia? *Subauditur* decet, oportet, par eſt, æquum eſt, *aut aliud ſimile.*

*Virg.* Criminibus terrere novis, hinc ſpargere voces. In vulgum ambiguas, & quærere conſcius arma: i. e. terrebat, ſpargebat, quærebat.

† *Here is an example of Verbs put figuratively, but none of Verbs put abſolutely.*

1. *Elliptis.*

That theſe things ſhould be done in a green Tree! O what will be done in a dry?

That you ſhould ſay ſuch a thing! I am ſorry your tongue ſhould ſo overſhoot it ſelf or ſo outrun your wit.

Fiſh thus to be fried! where is your ſkill in Cookery?

Children thus to be taught! where is your skill in teaching? Or rather where is your honeſty no better to teach them?

That men ſhould be ſo changed with love, that you cannot know one to be the ſame man!

2. *Enallage.*

We being timorous trembled with fear, and ſhook off our blazing hair, and quench'd our fires in the Holy Fountains.

He being ſtout hearted, did encourage with new hopes, and gave out comfortable ſpeeches, and ſought out freſh Aids.

† *When*

† *When Verbs are put absolute in the Infinitive Mood, they depend on no other word expressed or understood, whereof they may be governed, but are rather themselves by an* Enallage *put for some other word: as,*

Velle suum cuique est. *Pers.*

Mentiri non est meum. *Plaut.*

——ingenuas didicisse fideliter artes, Emollit mores. *Ovid.*

Adolescentis est majores natus revereri, *Cic.*

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# DE
# *GERUNDIIS.*

*Gerundia sive Gerundivæ voces, & Supina, regunt casas suorum Verborum: ut,*

Efferor studio videndi parentes.

Utendum est ætate, ci to pede præterit ætas.

Scitarum oracula Phœbi mittimus.

† *Gerunds and Supines will have such Cases as the Verbs that they come of: as,*

Otium scribendi literas.

Ad consulendum tibi.

Auditum poetas.

1. *Gerunds.*

Who can but be desirous of knowing (*cognosco*) God, whom to know is Eternal life?

Parents, after a short time of absence, are fond of seeing (*video*) their Children again.

It is a great fault, when Scholars are negligent in wtiting (*scribo*) Letters to their Parents.

Cæsar got glory by giving (*do*) money to the needy.

Be

Be not ſlow to give Counſel (*conſulo*) to ſuch as want and deſire advice.

Sooner or later all men muſt die (*morior.*)

When we are grown men we muſt forget (*obliviſcor*) childiſh things.

Whatſoever we want our ſelves, we muſt take care for (*conſulo*) the commonwealth; and whatever we neglect, we muſt provide for (*ſervio*) our dignity.

He that wants money muſt uſe [*utro*] his wits.

He that expects a reward muſt do [*fungor*] his duty.

2. *Supines.*

He that comes to hear [*audio*] a Sermon, ſhould lay by prejudice againſt the Preacher: he'll profit little elſe by what he hears.

*Saul* went to ſeek [*quæro*] his Fathers Aſſes, and found a Kingdom; and like an Aſs loſt it when he had got it.

Never ſend to inquire [*ſcitor*] any thing of a wizard, leſt the Devil give the anſwer.

He that comes to ſee [*ſpecto*] a play, may chance to find himſelf upon the Stage.

When Citizens are too weak for their Enemies, they ſend to ask [*rogo*] aſſiſtance of their friends.

Souldiers ſent to eſpy an Enemies Caſtle, need eyes in their heads, and wings at their heels.

¶ *Gerundia in* di *dependent à quibuſdam tum Subſtantivis tum Adjectivis: ut,*

*Virg.* Et quæ tanta fuit Romam tibi cauſa videndi?

*Id.* Cecropias innatus apes amor urget habendi.

*Id.* Æneas celſa in puppi jam certus eundi.

* *When the Engliſh of the Infinitive Mood cometh after any of theſe Nouns Subſtantives,* ſtudium, cauſa, tempus, gratia, otium, occaſio, libido, ſpes, opportunitas, voluntas modus, ratio, geſtus, ſatietas, poteſtas, licentia, conſuetudo, conſilium, vis, norma, amor, cupido, locus,

*and*

*and others like, if the Verb ſhould be of the Active voice, it ſhall be made by the Gerund in* di. *And the ſame Gerund in* di *is uſed alſo after certain Adjectives: as,*

Cupidus viſendi.
Certus eundi.
Peritus jaculandi.
Gnarus bellandi.

1. *Subſtantives.*

The young man weary with the Exerciſe (*ſtudium*) of hunting, and with ſultry heat, came to a ſpring.

Very few Scholars are hindered from play with the deſire (*ſtudium*) of Learning.

I know no ſuch great cauſe (*cauſa*) of going to *Paris* for Education, when we may be brought up as gentilely at *London*.

Many complaints are brought to Governours by thoſe, that have ſmall cauſe (*cauſa*) of complaining.

I have no time (*tempus*) of writing Letters now but if I once get leiſure (*otium*) to write them, I fear I ſhall make an end (*finis*) of Writing.

Covetous men know as well as others, the troubles of great Eſtates; yet the love (*amor*) of having much, urges them ſtill to get more.

Being very buſie about other concerns, and having no neceſſity (*neceſſitas*) of writing, I ſent away the Carrier without Letters.

A deſire (*libido*) of getting their likes, and perpetuating their kind, is ingenerated in all ſenſitive beings.

Some men ſpeak ſeldom, but have a great fancy (*libido*) to hold their peace.

Theſe things being related to *Scipio*, gave him hope (*ſpes*) of firing the Enemies Camp at one time or other.

You have no right (*jus*) to take my place, who ſay better than you.

What but a ſtreaming fluency (*copia*) of ſpeaking ruined the beſt of Roman Orators?

Some place their own wiſdom in a diſdaining (*contemptum*) to hear o-

Some

Some love a lofty kind (*genus*) of ſpeaking, ſome the low, and ſome the mean.

It went hard with me, when I had no Licence (*facultas*) of writing to you, as I pleaſed my ſelf, granted to me.

Many ſay many things, not as believing them true, but for the ſake (*gratia*) of trying.

He that hath to do with a Prince, if he would ſpeed in his buſineſs, muſt wait for, and take a fit opportunity (*opportunitas*) of ſpeaking to him.

When the Son is without fault, the Father hath no occaſion (*occaſio*) of chiding.

He is an honeſt man, that when he hath opportunity (*occaſio*) of cheating, yet doth what is juſt.

Not to hurt another is no ſin, but to have a will (*voluntas*) to hurt him.

Never let a Maſter deſpair of any Scholar, who hath not caſt off deſire (*voluntas*) to learn.

Several men have ſeveral manners (*modus*) of living.

There is but one way (*modus*) of being born, a thouſand of dying.

Some men are ſo delighted with telling of lies, that there is with them no end (*modus*) of lying.

It is becoming to weep for the dead, yet we ought not ſo to weep for them, as to make no end (*modus*) of weeping.

Sleep is good, if we offend not in the meaſure of ſleeping.

Some hunt for applauſe from an unuſual way (*ratio*) which they have of ſpeaking.

The way (*ratio*) to judge rightly is joyned with conſidering.

Sitting is of it ſelf no poſture (*geſtus*) of praying. *Amef.*

Satiety of all things begets even a wearineſs (*ſatietas*) of living.

A will to do, without a power (*poteſtas*) of doing ſignifies little.

Poets and Painters had always equal liberty (*poteſtas*) to adventure at any thing.

The more power (*poteſtas*)

*restat*] you have of hurting any one, the less will should you have of hurting of him.

No man can give another Licence [*licentia*] to sin, nor to himself neither, though too many take it.

Where the liberty [*licentia*] of thinking ill cannot be hindered, the liberty [*licentia*] of speaking ill may be restrain'd.

Custom [*consuetudo*] of sinning takes away the conscience of sin.

Nothing so soon makes a man an Orator, as the daily custom [*consuetudo*] of speaking.

He that reads a Book without a purpose [*consilium*] to understand it, loses his time and labour.

The counsel [*consilium*] to pull down an old house, before we know how to build up a new one, is not good.

If some things had as great power [*vis*] to perceive, as they have might (*vis*) to mischieve, there would be much more danger from them than there is.

Great is the force (*vis*) of speaking, when it is a wise and honest person that speaketh.

More attendance ought to be given to the rule (*norma*) of good living, than to the rule of right speaking.

The life and Law of Christ are the best rules (*norma*) of living which the World can shew.

All things have an end, except the desire (*cupido*) of having.

Then 'tis time to joyn battel, when the Souldiers have an earnest desire (*cupido*) to go against the Enemy.

There is small hope of conquering, when Souldiers have not room (*locus*) for fighting.

I am so crouded with businesses, that I have not room (*locus*) to breath.

Many Examples more might be added, which there is now no room (*locus*) to add.

2. *Adjectives.*

It is a hard thing to pacifie him, that is before hand resolved (*certain*) to quarrel.

It

It is no playing againſt him that is ſure (*certus*) of winning.

Many times they that are the maddeſt on running out of their own Country, are the moſt deſirous (*cupidus*) of returning home again into it.

He that is deſirous (*cupidus*) of dying the death of the Righteous, let him live the life of the righteous: happy he that ſo lives, and ſo dies.

They that are unuſed (*inſuetus*) to Sailing, are ſoon ſick of the Sea.

Not every man that is skilful (*peritus*) in ſpeaking, is skilful (*peritus*) in teaching: they are different Arts.

As a Captain ought to be expert (*peritus*) in Marſhalling the Souldiers of his Army, ſo a Philoſopher ought to be skilful (*peritus*) in defining the natures of things.

No neceſſity that he that is skilful in ſhooting, ſhould be alſo cunning (*peritus*) at ſinging: all cannot do all thing.

He that is skilful (*peritus*) ſo to live in this world, as not to die in another, has cunning enough, though he have skill of nothing elſe.

He is not fit to be a Captain of Souldiers, who is not skilful (*gnarus*) of ordering his Army, and of fighting with his Enemies.

Happy is that ignorance, when the mind is ignorant (*ignarus*) to hurt.

Worſe than high way thieves are thoſe that take upon them to teach Children, being themſelves unskilful (*ignarus*) of teaching: loſt money is recover'd often, loſt time never.

Many times he that is deſirous (*avidus*) of killing another, is killed himſelf: harm watch, harm catch.

*Sacheus* being deſirous to ſee Jeſus, climbed up into a tree to ſee him

In health think of ſickneſs, and in life be mindful (*memor*) of dying.

It is no fair match, when a nimble Sophiſter diſputes with a ſimple Ruſtick, that is unskilful (*imperitus*) of diſputing.

He

He that is unskilful (*rudis*) of speaking, should not presume to be a pleader in the Court; nor he that is ignorant (*rudis*) how to handle men of War, to be a Commander in the Army.

¶ *Poeticè Infinitivus Modus loco Gerundii ponitur: ut,*

Studium quibus arva tueri.

Peritus medicari.

Well may a commonweal die of its wounds, when the Governours of it have no care (*cura*) to heal them.

Not every one that is skilful (*peritus*) to heal the wounds of a body natural, hath skill enough to heal the wounds of a body politick: there are too many state quacks.

Because you have so great a desire (*amor*) to know or misfortunes, you shall hear them; nor will it be any great labour (*labor*) to rehearse them.

When the Enemy hath possessed the Walls, it is time (*tempus*) for the Citizens to run out at the gates.

When knaves begin to lie at catch, it is time for honest men to quit the company.

There is no broad way (*via*) to run to the Muses given. *Prop.*

When the General had taken up a purpose (*consilium*) to send away from him all the Horse, the footmen took up an intent (*consilium*) to run out of the Town.

*See my English Particles, chap.* 83. *rul.* 11. *num.* 2.

¶ *Interdùm non invenustè adjicitur Gerundii vocibus etiam Genitivus Pluralis: ut,*

Quum illorum videndi gratiâ me in forum contulissem.

Date crescendi copiam novarum.

Concessa est diripiendi pomorum atque obsoniorum licentia.

I have a great desire to see (*videndi*) your Fathers, and would go a great

great way to ſee them.

We are obliged to them, who give us the opportunity of ſeeing (*ſpectandi*) new Plays.

What was Gods reaſon to place (*collocandi*) the ſtars as now they ſtand, is a ſecret to man.

He that is deſirous to plead (*orandi*) cauſes well, ſhould frequent the court much.

You talk of many diſhes prepared for dinner, but you take more freedom to name (*nominandi*) them, than you allow us to eat them.

It is no wiſdom, when the Enemies are beaten at the firſt charge, to give them leave to rally up (*recolligendi*) themſelves for a ſecond.

Abroad Souldiers fight for the deſtroying of their Enemies, at home for the ſaving (*conſervandi*) of themſelves.

I wrote many things in my Letter deſignedly, for the confirming and comforting (*conſolandi*) of you.

What your Miniſter ſaid, how much ſoever you were offended at it, he ſpake not to provoke (*laceſſandi*) but exhort (*exhortandi*) you.

¶ *Gerundia in* do *pendent ab his Præpoſitionibus*, à, ab, abs, de, è, ex, cum, in, pro: *ut*,

Ignavi à diſcendo citò deterrentur.

Amor & amicitia, utrumque ab amando dictum eſt.

Ex defendendo, quàm ex accuſando, uberior gloria comparatur.

Conſultatur de tranſeundo in Galliam.

Rectè ſcribendi ratio cum loquendo conjuncta eſt.

Pro vapulando ab hoſte mercedem petam.

* *When ye have an Engliſh of the Participle of the Preſent Tenſe, with this ſign* of *or* with *coming, after a Noun Adjective, it ſhall in Latine making be put in the Gerund in* do: *as*,

Defeſſus ſum ambulando, *I am weary with walking.*

* *Alſo the Engliſh of the Parti-*

*Participle of the Preſent Tenſe coming without a Subſtantive with this ſign* in *or by before him, ſhall in Latine making be put in the Gerund in* do : *as,*

Cæſar dando, ſublevando, ignoſcendo, gloriam adeptus eſt.

In apparando totum hunc conſumunt diem.

† *And the ſame Gerund in* do *is uſed either without a Prepoſition, or with one of theſe Prepoſitions,* à, ab, de, è, ex, cum, in, pro, : *as,*

Deterrent à bibendo, ab amando.

Cogitat de edendo.

Ratio bene ſcribendi cum loquendo conjuncta eſt.

1. *With a Prepoſition.*

Cowardly Souldiers are ſooner ſcar'd from [*à*] fighting, than ſtout drunkards from [*à*] drinking.

Envy may rightly be ſaid from [*ab*] envying, as well as love from loving.

I cannot tell what others may think of [*de*] going over the Sea to *Italy* for breeding, but I like it not: few return better than they went.

Many men talk much of (*de*) repenting themſelves of their ſins, but few of reſtoring ill gotten goods: and 'tis but a lame repentance that is without reſtitution.

Greater honour is gotten from (*è*) ſuffering, than from (*ex*) revenging injuries.

Whether from (*ex*) inventing arts, or from perfecting them, the greater fame doth ſpring, may admit of a diſpute.

The means of Preaching well is joyned with (*cum*) living well.

Things go not well in a School, when good teaching is not joyned with (*cum*) well governing.

By learning with labouring Children become Scholars.

Haſte is often faulty in (*in*) judging.

What a deal of time do you ſpend in dreſſing and combing you?

However negligent in writing I to you may ſeem to have been, you will not eaſily find one To quick

quick at (*in*) writing as I am.

If you require a reward for (*pro*) being beaten, much more ought I to require one for (*pro*) beating.

2. *Without a Prepoſition.*

1. *In the Ablative Caſe.*

If you be not weary with ſpeaking, I am with hearing.

*Cato* got glory by giving nothing, as *Cæſar* by giving much.

Live ſparingly; wealth is increaſed by ſparing wiſely, and diminiſhed by ſpending fooliſhly.

Some miſcarry by haſtening too ſoon, others by delaying too long.

He is quick in going, and yet in going he takes a view of all things.

By ſinging you will learn to ſing, and by praying to pray.

A good ſtory is often marr'd with ill telling.

Induſtry ſurmounts many things which are difficult by endeavouring.

Some wounds grow bigger with curing, and ſome Patients grow ſick with healing.

Envy pines away by being ſeen, and vertue thrives by being known.

Love waxes hotter with being concealed, as paſſion cools with being diſcovered.

The memory is increaſed by being exerciſed, and the wit ſharpened by being practiſed.

Hard is his fate, that is deſtroyed by being loved.

2. *In the Dative Caſe.*

Nature gives to Water Fowls legs fit for Swimming.

A Weapon pointed for digging, ſpongy for ſupping, is the ſting of a Waſp.

No ſeed above four years old is good for ſowing.

Nitre Water is uſeful to be drunk.

Red Iron is not heppen (*habilis*) for beating.

Artichoke roots are boiled for eating, and wholeſome when eaten.

A plentiful dinner indeed was that, wherein

was

was enough provided for eating and a deal left for carrying away.

Blotting paper is not good for writing.

Alexandrian Figs are not for eating.

You may demand your debt of him if you please, but he is not able for paying.

¶ *Gerundia in* dum *pendent ab his Præpositionibus*, inter, ante, ad, ob, propter: *ut*,

Inter cœnandum hilares este.

———ante domandum
Ingentes tollunt animos.

Locus ad agendum amplissimus.

Ob absolvendum munus ne acceperis.

Veni propter te redimendum.

* *The English of the Infinitive Mood coming after a reason, and shewing the cause of a reason, may be put in the Gerund in* dum: *as*,

Dies mihi ut satis sit ad agendum vereor, *I fear that a whole day will not be enough for me to do my business.*

† *The Gerund in* dum *is used after one of these Prepositions*, ad, ob, propter, inter, ante: *as*,

Ad capiendum hostes.

Ob (*vel* propter) redimendum captivos.

Inter cœnandum.

Ante damnandum.

Whilest you are (*inter*) praying, lift your eye to Heaven, and your heart to God.

In (*inter*) eating observe the rules of temperance, in drinking of sobriety: the throat kills more than the sword.

As (*inter*) you are driving the Cows, have a care of meeting the Bull; he buts with his Horns.

Before (*ante*) our killing, we will however shew something of our courage, and die like men.

Before acting it behoves to take advice; and to advising, time.

Before judging it is fit we hear what may be said on both sides.

It is easie for any man to be a knave, that has but wit to (*ad*) invent, and

and courage to (*ad*) tell a lie.

Whom you find prepared to (*ad*) lie, be you resolved not to believe: many are ruined by their credulity.

Before you engage your self in any great Action, take time to (*ad*) advise upon it: haste makes waste.

A convenient place for (*ad*) pleading is some advantage to the pleader.

That which to me seems a just reason for (*ad*) defending, may to you seem the same for (*ad*) acquitting.

What you have to say we are come together to (*ad*) hear.

Some that cannot speak, can yet take good fees for (*ob*) holding their peace: clients the mean while have a sad time on't.

If you be constituted a judge of causes, rather die than take a bribe, either to (*ob*) condemn the innocent, or quit the guilty.

It seems hard though it frequently comes to pass, that men should suffer ill for (*ob*) doing well.

How great was the love of Christ to us, who for (*propter*) the saving our lives, laid down his own!

He that goes to (*propter*) redeem slaves from Captivity, must carry good store of money with him: liberty is neither to be sold nor bought but at a good price.

Whatever else you be killed for, be sure not to be killed for Rebelling: he will be no Martyr with God, that is a Rebel to his King.

Eloquence is of great force about (*circa*) moving. *Quint.*

¶ *Cùm significatur necessitas, ponuntur citra Præpositionem, addito Verbo* est:

Orandum est, ut sit mens sana in corpore sano.

Vigilandum est ei qui cupit vincere.

† *And when ye have this English* must *or* ought *in a reason*

*reason where it seemeth to be made by this Verb* oportet, *it may be put in the Gerund in* dum, *with this Verb* est *set Impersonally; and then the word that seemeth in the English to be the Nominative Case; shall be put in the Dative. as,*

Abeundum est mihi, *I must go hence.*

In this life we must work, that in the other we may rest.

It is ill that I must stay here two days by my self all alone: solitude is tedeous to him, that knows not how to be alone.

When a false Teacher Preaches, you must see to it that his speech deceive you not.

He must fight that means to Conquer, and he must Conquer that means to be Crown'd.

The time is almost at hand, when we must live after another fashion.

Let us begin to grow better now.

He that means to be rich when he is old, must make use of his time whilest he is young.

† *The Gerund in this construction is plainly the Nominative Case, which by turning* est *into* esse *will be the Accusative: as,*

Nil verius est, quàm vigilandum esse ei qui cupit vincere.

Juvenalis dixit, Orandum est ut sit mens sana in corpore sano.

*And when we say,* Est mihi eundum, *or* redeundum domum; *it is no more but,* Est mihi itio, *or* reditio domum.

*As for the Cases governed of these Gerunds, besides the Dative of the person, whether of the same or different termination, gender, or number. See my English Particles, chap. 55. note 3.*

¶ *Vertuntur Gerundii voces in Nomina Adjectiva.*

Tantus amor florum, & generandi gloria mellis.

Ad accusandos homines duci præmio, proximum latrocinio est.

Cur adeo delectaris criminibus inferendis?

† *This*

† *This construction cannot be exemplified in English, because we have not different terminations of our Nouns, according to their difference of Genders: but Children may Translate the following Examples agreeably to the rules and Examples of it.*

Some things are so wicked, that a wise man would not do them, no not for the saving [*conservandus*] of his Country.

What think you will be the best time of meeting [*conveniendus*] my Father?

Many would not do well in this world, were there not shewn them a hope of having [*habendus*] a reward in another world.

It goes ill when a man hath neither the liberty of keeping [*retinendus*] a thing, nor of letting it go [*dimittendus.*]

As great caution is to be had in moving [*movendus*] War, as in making [*faciendus*] Peace: life and fortunes depend thereon.

A good man hath more pleasure in relieving [*sublevandus*] poor men, than an evil man in oppressing [*opprimendus*] them.

It is an observation, that in setting of eggs [*supponendus*] under an Hen, they must be of an odd number.

In Curing [*curandus*] wounds, and healing [*medendus*] diseases, great care is to be used by the Chirurgeon and Physician.

Riches are desired for [*ad*] the enjoyning [*perfruendus*] of pleasures.

He is as ill as a Thief, that is by a bribe drawn either to condemn [*condemnandus*] or to accuse [*accusandus*] an innocent man.

Many men are very witty to chouse [*circumscribendus*] themselves: whether are such the greater knaves or fools?

Never good man went to God to intreat [*orandus*] help in vain.

# DE
# *SUPINIS.*

*PRius Supinum Activè significat, & sequitur Verbum aut Participium, significans motum ad locum: ut,*

Spectatum veniunt, veniunt spectentur ut ipsæ.

Milites sunt missi speculatum arcem.

* *The first Supine hath his Active signification, and is put after Verbs and Participles that betoken moving to a place: as,*

Eo cubitum.

Spectatum admissi, risum teneatis amici?

Whither is she going? to wash. And what? her self.

Why go you about to destroy your self? he does it that gives himself to wickedness.

To send to inquire at the Oracles of Appollo, was the Religion of Heathens, not of Christians.

He went into *Asia* to the King to be a Souldier.

It will be a sad time, when Christian Maids shall be glad to go to serve *Turkish* Mistrisses.

He that comes to take away my Coat from me by violence, let him take my Cloak also.

A good man never comes willingly to the Bar to accuse another, but upon great cause.

It is hard to deny strangers Habitation, who come to beg a seat.

¶ *At hoc Supinum in Neutro-passivis, & cum Infinito* iri, *Passivè significat: ut,*

Coctum ego, non vapulatum, dudum conductus sum.

post-

Postquam audierat non datum iri uxorem filio.

1. *Neutro-passivis.*

The Cap put on their heads shewed, that such like servants were sent to be sold.

C. Sabinus left it in Writing, that servants used to go to be sold with Caps on. *Gell.*

You need not laugh so at my coming, for you are by the Master sent for to be Whipt.

I have given my Daughter to be Married to this young Man.

It is sad when Christians are forced to go away to be banished amongst Heathens.

2. *Cum Infinito* iri.

He is confident he shall be preferred before me with you.

Who sees not but that we are bravely dealt withall?

It cannot but grieve men to see, that they must be spoiled at the pleasure of a lustful Woman.

Who would have thought, that so great a stay, as that of the War of *Alexandria*, would have been joyned to this War?

He shewed, that the greatness of the people of *Rome* would be preserved.

There came a report that no fencers would be given.

Some said, that the acts of the Tyrant would be more strongly passed.

Some believe they shall seem bountiful to their friends, so they enrich them but any manner of way.

*Poeticè dicunt,* Eo visere, vado videre.

Whilest you go to play, I will go to pray.

We come to enrich you, not to impoverish you.

† *This is a Græcism, like* ἥκουσιν ἀπάζεσθαι; *and sometimes used in Poetry: whence Virgil,*

——non nos aut Lybicos populare penates Venimus——1 *Æn. but rarely if ever in prose.*

¶ *Ponitur & absolutè cum Verbo* est: *ut,*

Actum est, ilicet, periisti.

Itum est in viscera terræ.

Cessarum est satis.

Actum *and* itum *in these Examples are to Supines, but they with their Verb* est *are the Preterperfects of* agitur *and* itur *put Impersonally.*

*Ovid. Trist. l.* 3. *&* 10. Quaque rates ierant, pedibus nunc itur.

So Agitur de capite meo Male mecum agitur.

*Littleton's Dictionary,* Itur Athenas.

Itur in antiquam sylvam. *Virg. Æn.* 6.

Pugnatum est biduum, *apud Vossii Synt. p.* 67.

Jam primùm superbiæ nobilitatis obviam itum est. *Salust. Jug.*

¶ *Posterius Supinum Passivè significat, & sequitur Nomina Adjectiva: ut,*

Sum extra noxam, sed non est facile purgatu.

Quod factu fœdum est, idem est & dictu turpe.

Qui pecuniâ non movetur, hunc dignum spectatu arbitramur.

* *The latter Supine hath his passive signification, and is put after Nouns Adjectives: as,* dignus indignus, turpis, fœdus, proclivis, facilis, odiosus, mirabilis, optimus, *and such like.*

It is always an easie thing (*facilis*) to be accused, but often an hard thing (*difficilis*) to be acquitted.

Let nothing that is foul (*fœdus*) to be said, or filthy (*turpis*) to be seen, come within those gates wherein Children are Educated.

What is not worthy (*dignus*) to be applauded, may yet be unworthy (*indignus*) to be exploded.

It is wonderful (*mirabilis*) to be thought, that what is best (*optimus*) to be done, is often the most neglected.

Many things deserving (*dignus*) to be praised, are through envy thought undeserving (*indignus*) to be regarded.

Many things wonderful, *mirabilis,* to be said, yet have

have been done; and many things hard *(difficilia)* to be believed, yet are to be ſeen: not every man then is to be accounted a lyar, that reports things beyond other mens knowledge.

Difficile factu eſt, à diis ortis fidem non habere. *Cic. de Univerſo, c.* 11.

† *It follows alſo theſe Subſtantives,* fas *and* nefas.

Not every thing that is lawful *(fas)* to be ſaid, is at all times fit to be ſpoken.

To murder an innocent King is heinous *(nefas)* to be ſpoken, what is it then to be done!

† *Some ſay it follows alſo Verbs ſignifying motion from a place: as,*

Obſonatu redeo, *I come back from providing victuals. Plaut. Menæch.*

Primus ſurgit cubitu, *He is the firſt that riſeth from lying down. Cato. R. R. ch.* 5.

Venatu rediturum, *He will return from hunting. Stat.* 1. *Achill.*

*But whether theſe be latter Supines, or not rather Nouns of the Ablative Caſe of the fourth Declenſion, I leave the Grammarians to diſpute; though firſt their ſignifying actively, and ſecondly that of Virg. Georg.* 4. Veſper ubi ex paſtu vitulos ad tecta reducit, *and perhaps other examples that might be added, ſeem to incline it towards the latter ſenſe.*

¶ *And the ſame Supine may alſo be turned into the Infinitive Mood Paſſive, as it may be indifferently ſaid in Latine,*

Facile factu *or* Facile fieri, *Eaſie to be done.*

Turpe dictu *or* turpe dici, *Unhoneſt to be ſpoken.*

Many things eaſie to be thought, are hard to be performed; and many things thought impoſſible to be done, are found eaſie to do.

Nothing filthy to be ſaid, ſhould be heard out of a Childs mouth, or ſpoken into his ear.

Vertue set aside, what hath this World in it that is worthy to be Loved?

# DE
# Tempore & Loco.

**Tempus, *The Time.***

*Quæ significant partem temporis, in Ablativo frequentiùs usurpantur, in Accusativo rarò: ut,*

Nemo mortalium omnibus horis sapit.

Nocte latent mendæ.

Id Tempus creatus est consul.

¶ *Nouns that betoken part of time be commonly put in the Ablative Case: as,* Nocte vigilas, Luce dormis; *that is Nouns which answer to the question* quando?

1. *Ablative.*

Many forbear many things in the day, which yet they practise in the night: as in the day they fear the eyes of man, so in the night they should fear the eyes of God; to him darkness an light are both alike.

At nine of the Clock ye began to agree, how came it to pass that ye disagreed at ten?

He that intends to set forward at six of the clock, had need rise at four: there is meat to be eaten, and prayers to be said, before one goes.

The opportunity which you may have this hour, you may seek the next; take time therefore while time serves.

He comes amiss at on time, who is welcome at all times.

All are not such Cowards, but that some dare be

be good men in ill times: but they are but few.

Call me up at any hour, I ſhall be ready at what hour you ſhall call.

Your Letters neither ſignified what day they were dated, nor at what time I might look for you.

2. *Accuſative.*

I ſhall be at *London* at Eaſter, where will you be at that time? In the Country.

I think to be in *London* at Michaelmaſs; for at that time as I remember, the Lord Major is to be choſen.

At that time of the year ſtorms do ariſe: God keep all quiet.

* *Quanquam hic Eclipſis videtur eſſe Præpoſitionis* per *vel* ſub.

† *When the word of time is put in the Accuſative Caſe, it is governed of a Preposition, requiring ſuch a Caſe after it, underſtood. And even ſo it is when the word of time is put in the Ablative Caſe though for haſte and conveniency of ſpeaking, it be omitted. Hence,*

*Cic.* 1. *Off.* Nec iiſdem de rebus, nec in omni tempore, nec ſimiliter delectantur.

*Id. lib.* 7. *ep.* 5. Serò reſiſtimus ei, quem per annos decem aluimus contra nos.

¶ *Quæ autem durationem temporis & continuationem denotant, in Accuſativo, interdum & in Ablativo efferuntur: ut,*

*Virg.* Hic jam ter centim totos regnabitur annos.

Noctes atque dies patet atri janua ditis.

Hîc tamen hac mecum poteris requieſcere nocte.

*Suet.* Imperavit triennio, & decem menſibus, octoque diebus.

¶ *But Nouns that betoken continual term of time, without ceaſing or intermiſſion, be commonly uſed in the Accuſative Caſe: as,*

Sexaginta annos natus, Hyemem totam ſtertis; *that is, Nouns which anſwer to the queſtion* quamdiu?

1. *Accusative.*

We were together two hours it may be.

Dormice, Bees, and Swallows, are said to sleep all Winter.

I was two days (*biduum*) at *Londicea*, and I shall be three at *Ephesus*.

He cannot but be hungry, who is so fasting two days together, that he tastes not so much as a drop of water.

Do you Counterfeit his face for one night, and no more.

They that continue many years in miseries, may at last find a deliverance.

Let your doings be good, and they will commend you nights and days.

How old is your Daughter? Twenty years old: three years she lived at *Lincoln*, and seventeen at *London*.

It is now many years since I have possessed this House.

2. *Ablative.*

The *Barbarians* hung seven months about one Mountain.

This honour lives time everlasting for you.

For my intemperance to day, I will go fast these next whole three days following.

Short was his reign, who reign'd but two years, three months, and four days.

I am ashamed of you, boys; you do nothing all the day long but prate and play.

Panætius lived thirty years after he had published those Books.

He lived fourscore years, nay rather he was fourscore years.

¶ *Dicimus etiam*, In paucis diebus.

De die, de nocte.

Promitto in diem.

Commodo in mensem.

Annos ad quinquaginta natus.

Per tres annos studui.

Puer id ætatis.

Non plus triduum, *aut* triduo.

Tertio, *vel* ad tertium calendas, *vel* calendarum.

For (*in*) these two days fare you well, *Thais*.

So

So delightful was the diſcourſe, that we ſate up talking till (*ad*) late at night.

Had he lived to (*ad*) the hundredth year, it had never repented him of his old Age.

I ſtaid looking for you at he Heaven till (*ad*) nine a clock.

When I had waked till far of the night, I at laſt went to Bed.

It is not eaſie to find the way for him that travels in (*per*) the dark.

In (*intra*) fourteen years time they never came in houſe.

How old are you now? About fifty ſeven.

I will be back again within (*intra*) this hour.

I pray you lend me ten pounds for (*in*) a year. No; but I will lend you them for a month.

You need not much fear a ſiege, having ſuccour provided for (*in*) ſo many years.

I ſtudied hard ſeven years together (*per*) at *Oxford*.

I will promiſe you my Horſe againſt (*in*) Thurſday, if you promiſe me to uſe him well.

To cut mens Throats thieves riſe by (*de*) night.

Within (*intra*) fixteen days the Town was taken and Burnt.

Within (*cis*) a few days I hope my Ague will be gone.

If I have been a Fool heretofore, I hope now that I have ſuffered for my folly I ſhall be wiſer for (*in*) the future.

Spatium loci, *Space of place.*

¶ *Spatum loci in Accuſativo effertur, interdum & in Ablativo: ut,*

*Virg.* Dic quibus in terris, & eris mihi magnus Apollo.

Tres pateat cœli ſpatium non amplius ulnas.

Jam mille paſſus proceſſeram.

Abeſt bidui, *ſubintelligitur* ſpatium *vel* ſpario, itinere *vel* iter.

Abeſt aburbe quingentis millibus paſſuum.

¶ *Nouns that betakin ſpace between place and*

*place, be commonly put in the Accusative Case: as,*

Pedem hinc ne decesseris, *Go not thou a foot from this place.*

1. *Accusative.*

Zama is four days journey from Carthage.

We are hurried hence four and twenty miles in Coaches.

You had best not stir an inch, not a fingers breadth, not a nails breadth, from where you are.

He protests that he never stirred a foot from you.

The place is big enough to play in, for it is three furlongs wide.

That day we travelled pleasantly through a valley, which lay three miles in length.

Your Grave will not reach above seven foot in length, and three in breadth.

The width of the Hircanian Forest reaches nine days journey to a nimble Travellar.

There cannot but be much fish in your ponds, which lie open twenty yards a piece in breadth, and forty in length.

Sulmo is fourscore and ten miles distant from *Rome.*

2. *Ablative.*

They are not many paces one from another.

Ventidius is two days space from him.

They were two days journey off.

The nation of the Menipines is twenty days journey from the Sea.

*York* is from *London* an hundred and fifty miles.

† *The Accusative seems governed of* ad, per, *or* circa; *the Ablative of* à: *For so the Greek speaks,*

Τῷ τείχει καθεῖλον ὅσον δέκα σταδίους. Diod. Sic. lib. 17.

Διέχει ταύτης σταδίους ὡς πεντεκαίδεκα, (Distabat ab hac stadia ferè quindecim.) *Xenoph.*

*So Cic.* Cùm à Leucopetra profectus (inde enim transinittebam) stadia circiter trecenta processissem, rejectus sum Austro vehementi ad candem Leucopetram.

Kasa-

Κατεστρατοπέδευσαν ἀλλήλων ἀπὸ σταδίων τριῶν, *q. d.* A tribus ſtadiis caſtra alii ab allis ſunt metati. *Diod. Sic. lib.* 19.

*Vide Voſſ. de Conſtructione, cap.* 44.

1. *Apellativa Locorum.*

¶ *Nomina Appellativa, & nomina majorum locorum adduntur ferè cum Præpoſitione, verbis ſignificantibus motum aut actionem,* in loco, ad locum, à loco, *aut* per locum: *ut,*

In foro verſatur.

Meruit ſub rege in Gallia.

*Virg.* ——— ad templum non æquæ Palladis ibant Illiades. ———

*Saluſt.* Legantur in Hiſpaniam majores natu nobiles.

E Sicilia diſcedens, Rhodum veni.

Per mare ibis ab Indos.

¶ *Nouns Appellatives, or names of great places, be put with a Prepoſition, if they follow a Verb that ſignifieth in a place, to a place, from a place, or by a place: as,*

Vivo in Anglia.

Veni per Galliam in Italiam.

Proficiſcor ex urbe.

1. *Appellativa.*

Where have you been ſtaying ſo long? I was a while in the fiſh market, and a while in the Herb market.

He that intends to be a good Orator, ſhould be daily attending on the Orations ſpoken in the Court.

I pray thee make a ſtep over to the Forum.

He requeſted that the cauſe might be removed out of the Forum into the Town hall: in ſome Courts there are more Juſtice, in others more Equity.

When ſix a Clock bell rings it is time for Scholars to go to School; and when the ten a Clock, to Church.

Whether vagrants, that go begging from one Town to another, be fit to be relieved with Alms, may be conſidered.

I will not ſtir an inch from home till you be come back out of *England.*

*land* into *Ireland*.

Though you cannot go by Land, yet by Sea you may go from thence to any place.

2. *Nomina majorum locorum.*

Hannibal, that had himself been general of an army in *Italy*, ſerved under *Antiochus* in *Aſia*: fortune is changeable.

He that likes not to live in *England*, will hardly like to live, unleſs for a while, either in *Spain* or in *France*: home is home.

The exiles betook themſelves into *Italy* or *Germany* for ſafety.

Few but had rather ſtay at home, than be ſent Embaſſadors into *Turky*, or *Moſcovy*.

Departing from *Scotland* I came to *Berwick*, and ſo into *England*.

As I returned out of *Aſia*, I ſailed from *Ægina* towards *Megara*.

Through *Denmark* you may go into *Norway*, and from thence by *Gothland* into *Finland*, and ſo by *Ruſſia* into *Tartaria*, and thence to *China*.

† *Sometimes the Propoſition is omitted*: *as*,

Ibitis Italiam. *Virg.* 3. *Æn.*

Proficiſci Peloponneſum. *Cic.*

Cùm Samum inſulam in hyberna ſe recepiſſet. *Suet.*

Samothraciam abire. *Juſtin.*

Cyprum conſedere. *Id.*

Venena —— naſcuntur plurima Ponto. *Virg. Ecl.* 8.

At nos hinc alii ſitientes ibimus Afros,

Pars Scythiam, & rapidum Cretæ veniemus Oaxem.

¶ *Omne Verbum admittit Genitivum proprii nominis loci, in quo fit actio; modo primæ vel ſecundæ declinationis ſit, & ſingularis numeri*: *ut*,

*Juv.* Quid Romæ faciam? Mentiri neſcio.

*Ter.* Samia mihi mater fuit, ea habitabat Rhodi.

¶ *In a place, or at a place, if the place be a proper name of the firſt or ſecond Declenſion, and the ſingular*

*gular number, it shall be put in the Genitive Case:*

Vixit Londini.
Studuit Oxoniæ.

† *The Construction is the same, when presence in the place is signified.*

What should he do at *Lutetia*, that knows not how to lye?

Sixteen years I lived at *Lincoln*, eleven at *Louth*, seven at *Welton*, ten at *Grantham*.

Before you climb a Pulpit, go and study seven years at *Cambridge* or *Oxford*; and then be a hearer of Preachers seven years more at *London*: by that time you may be well furnished and fitted for a Preacher.

They sold all things at *Rome*, things made at home, and things fetch'd from abroad; oaths, credit, conscience and all.

For some time my grandfather dwelt at *York*, yet at *York* neither was he born, nor died he.

† *This Genitive seems governed of* in opido *or* in urbe: *whence is read*, In opido Antiochiæ. *Cic. ad Att. lib.* 5. *ep.* 18.

† *Sometimes instead of this Genitive we meet with an Ablative, and the Preposition* in. *Hence,*

*Cic. ad Att. lib.* 8. *ep.* 3.

Navis in Cajetâ est parata nobis.

*Plaut. Epid.* 4. 1. Mihi in Epidauro primus pudicitiam pepulit.

*So Soph. in Ajac.* Ἐν Τροίᾳ δ' μοὶ πολλοὶ μὲν ἐκθροί.

† *Sometimes instead of it, we meet with the Accusative Case, and the Preposition* ad *or* apud;

Fui ad Corinthum. *Cic.*

Prima quod ad Trojam pro charis gesserat Argis. *Virg.* 1. *Æn.*

Depugnavi apud Thermopylas. *Cic. de Sen.*

† *Sometimes the names of Islands are found in the Genitive Case, like names of Cities. Thence,*

——— Cretæ considere jussit. *Virg.* 3. *Æn.*

Cùm audisset Pompei

um Cypri visum. *Cæs. 3. bell. civ.*

i. e. In insula Cretæ & Cypri.

*Vide Farnabii Systema, p. 85.*

*So we meet with both* Lemni *and* in Lemno, *in Ter. Phorm. 5. 8.*

¶ Humi, domi, militiæ, belli, *propriorum sequuntur nomina: ut,*

*Ter.* Domi bellique simul vivitis. *Cic.*

Parvi sunt arma foris, nisi est consilium domi.

¶ *And these Nouns,* humi, domi, militiæ, belli, *be likewise used: as,*

Procumbit humi bos.

Militiæ enutritus est.

Domi belliqe otiosi vivitis.

He laid her flat on the ground, she humbly held up her hands.

In some places they strew Flowers on the ground, where the Bride is to go to Church to be Married.

It matters not whether I sit on the ground or aloft.

I had rather be at home with fear, than at *Constantinople* without fear.

It is hard when a man can speak nothing at home, but what is told abroad.

No Souldier to one trained up from his youth in War.

Their virtue is known both at home, and in War.

This thing was agitated both at home and in War.

Right Citizens will advance the common-weal by all the means they shall be able, both at home and in War.

† *So Ovid said,* Procumbere terræ. *Met. 2.*

*Plaut.* Proximæ vicinæ habitat.

*Richerius Gram. obstetric. adds* togæ, Ut jacet humi, togæ. *fol. 79.*

† Humo *is said in the same sense both by Ovid and Virgil.*

Et jacuit resupinus humo. *Met. 4.*

Figat

Figat humo plantas. *Vir. Georg.* 4.

Et requievit humo. *Ovid. Met.* 10.

† *So* domo *by Cicero pro* domo ſua, Domo me contineo.

*And Virg.* 3. *Georg.* Hunc abde domo.

¶ Domi *non alios ſecum patitur Genitives, quàm* meæ, tuæ, ſuæ, noſtra, veſtræ, alienæ: *ut,*

Veſcor domi meæ, non alienæ.

Methinks I am beſt when I am at my own Houſe, though I love to viſit my Neighbours.

Had you not rather be at your own Houſe without danger, than at another mans with danger?

In his own Houſe Verres was bragged to be a moſt excellent man.

*Diodorus* lived many years at our houſe.

I never was merrier, than when I was laſt at your Houſe.

I had rather have boyl'd at my own Houſe, than roaſt at another mans.

¶ *Verùm ſi proprium loci nomen pluralis dunt axat numeri, aut tertiæ declinationis fuerit, in Dativo aut Ablativo ponitur: ut,*

Colchus an Aſſyrius, Thebis nutritus an Argis?

*Suet.* Lentulum Getulicus Tiburi genitum ſcribit.

*Liv.* Neglectum Anxuri præſidium.

*Cic.* Cum una ſola legione fuit Carthagini.

*Hor.* Romæ Tibur amo ventoſus, Tibure Romam.

*Cic.* Quum tu Narbone menſas hoſpitum convomeres.

*Idem.* Commendo tibi domum ejus, quæ eſt Sycione.

¶ *But if the place be of the third Declenſion, or the plural number, it ſhall be put in the Dative, or in the Ablative Caſe: as,*

Militavit Carthagini *or* Carthagine.

Athenis natus eſt.

† *The mentioning of the Dative in the rule ſeems a miſtake;*

*mistake; those words ending in* i, *viz.* Tiburi, Anxuri, Carthagini, *being not of the Dative, but Ablative Case, which ended anciently in* i *as well as in* e; *and in many words yet doth, and in some in both.*

1. *Plur. Num.*

He ought to have been full of Philosophical precepts, who had heard *Cratippus* a year, and at *Athens* too.

There have been no Oracles given at *Delphos* since *Apollo* left the place.

There were not more vitious manners at *Artaxata*, nor more riotous feastings at *Susa*, than at *Rome*.

For him that was brought up at *Argos* there was no pleasant living at *Thebes*.

I had rather have one House at *Veii*, than two at *Gabii*.

2. *Tert. Declin.*

Rather live of Bread begged at conquered *Carthage*, than do an unjust Action.

Things went not well at *Carthage*, when *Hannibal* was forced to flie thence to *Antiochus* for safety.

There is at *Sycion* an Inn, that deserves much to be commended.

It is a shame for a man to be drunk at *Narbo*, or any where else.

When I am at *Tibur*, I long for fish; when at *Rome*, for flesh.

It is all one whether a man die at *Tibur*, or at *Croto*; it is as far to Heaven from one, as from the other,

I have at *Lacedæmon* very creditable succour for my old age.

It was no safe dwelling at *Anxur*, after the walls and Castle were demolished.

† *This Ablative seems to be governed of the Preposition* in, *understood; both by what was said on the foregoing part of the rule, and by that of Lucian,* Ἵνα σοὶ μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβήλοις, διηγήσωμεν.

*And that,* Ἔτι ἐν Βαβυλῶνι κοῖμαι τρίτην ταύτην ἡμέραν.

*And by that of* Cæsar,

3.

2. *B. C.* Compluris præterea (*ſc. naves*) longas in Hiſpali faciendas curavit.

*And that alſo of Valerius Maximus, lib.* 1. *cap.* 8. Cœnanti apud Scopam in Cranone, nunciatum eſt duos juvenes ad januam viniſſe.

¶ *Sic utimur* ruri *vel* rure *in Ablativo: ut,*

Ruri ferè ſe continet.

*Perſ.* Rure paterno eſt tibi far modicum.

¶ *Likewiſe we ſay,* Ruri *or* Rure educatus eſt.

Whether it be a more pleaſant thing to dwell in the City or Country, is hard to ſay.

I believe my Father is now at his Country Houſe, ordering his Husbandry.

He that keeps ſervants in the Country, had not need keep always in the City, but be ſometimes viſiting them; elſe ſervants will be ſervants, or rather maſters.

What quantity of corn have you at your Country farm to year? It is ſuppoſed it will be dear.

I ſuppoſe he hath been this good while doing ſomewhat at his Country Houſe.

† *Some other words, as,* terra, mare, via, *&c. are ſaid to be likewiſe uſed: as,*

Multæ mihi à C. Verre inſidiæ terrâ marique factæ ſunt. *Cic.* 2. *in Ver.*

Nunc iter conficiebamus æſtuoſâ & pulverulentâ viâ. *Cic. Att.* 5. 14.

Tres odeò incertos cæcâ caligine ſoles Erramus pelago. *Virg. Æn.* 3.

Hi contra vagantur læti, atque erecti toto foro. *Cic. pro Font.*

*Ad Locum.*

¶ *Verbis ſignificantibus motum ad locum apponitur proprium loci in Accuſativo: ut,*

Conceſſi Cantabrigiam ad capiendum ingenii cultum.

Eo Londinum ad merces emendas.

¶ *To a place, if the place be a proper name, it ſhall be put in the Accuſative Caſe without a Prepoſition: as,* Eo Romam.

He

He was said to be gone to Cumæ, but, as I think, he turned his Journey to Capua.

He that goes to Oxford to teach Arts, doth like him that goes to Newcastle to sell Coals.

When the Merchants come to Boston to sell wares, then is it best for Lincolnshire men to buy goods.

Formerly the Romans went to Athens to get breeding; now we are thought ill bred, if we go not to Rome or Paris for breeding, when perhaps 'twere better staying at home.

I can very conveniently send Letters from hence by post to *Lincoln, London, York, Salisbury.*

† *This Accusative is governed of some Preposition,* ad *or* in, *which we find sometimes expressed: as,*

Profectus ad Mutinum est. *Cic.*

Ad Genevam pervenit. *Cæs.*

Cassius ad Messanam navibus advolavit. *Id.*

Adolescentulus miles profectus sum ad Capuam, & quinto anno post ad Tarentum. *Cic de Sen.*

Ego ire in Pyræum volo. *Plaut.*

Coimus in Pyræum. *Ter. Eun.*

† *Ad hunc modum utimur* rus *&* domus: *ut,*

Ego rus ibo.

*Virg.* Ite domum saturæ, venit hesperus, ite capellæ.

¶ *Likewise* Confero me domum.

Recipio me rus.

I will set this man packing to his Country farm.

In Summer time the Citizens fly out of the City, as out of a Prison, into the Country.

Away come I home sad, when I hear any ill tidings to my Country abroad.

Go you, Davus, home; and home with you carry these Victuals which I have bought, and get them ready against Dinner; and as soon as my business is over, I will return home.

I had a great deal rather run back home to dinner, than trudge to the Country Houſe to Labour.

† *Other words are ſo ſet as* domus *and* rus:

———Quaſcunque abducite terras. *Virg.* 3. *Æn.*

Speluncam Dido dux & Trojanus eandem.

Deveniunt——— *Virg.* 4. *Æn.*

*Farnab. Syſtem. Gram. pag.* 86.

† *The Prepoſitions are here too underſtood. Whence,*

Omnes ad eam domum profecti ſunt, *in Cic. Verr.* 3.

*And,* inducere in rura oves & armenta, *in Var.*

*And,* Ego in domum veſtram intrabo, *in Sen. lib.* 2. *controv.*

Τὸν παῖδα τὸν δὲ πρὸς δόμους ἐμοὺς ἄγων. *Soph. in Ajace.*

Jam ubi vos dilapſi domos, & in rura veſtra eritis. *Liv. c.* 39.

*A Loco, per Locum.*

¶ *Verbis ſignificantibus motum à loco aut per locum, adjicitur proprium loci in Ablativo: ut,*

Niſi antè Romà profectus eſſes, nunc eam relinqueres.

Eboraco, *ſive* per Eboracum, ſum profecturus iter.

¶ *From a place, or by a place, if the place be a proper name, it ſhall be put in the Ablative Caſe without a Prepoſition: as,*

Diſceſſit Londino.

Profectus eſt Londino, *vel* per Londinum, Cantabrigiam.

Quintus Servilius ſent Letters to me from Tarſus, wiſhing me to take my journey by Laodicea.

He that goes from Rome to Brunduſium by the Appian way, hath a pleaſant journey of it, though ſomewhat long.

He that goes from Grantham to York by Lincoln, goes a little, not much out of the way: by Newark 'tis the nearer way, and eaſier to hit.

† *This Ablative is governed of a Prepoſition* à, ab,

ab, de, *understood*; *which also is sometimes expressed*:

Ab Dianio, quod in Hispania est, ad Sinopen, qua in Ponto est, navigaverunt. *Cic.*

A Pyræo ad Zostera vento molesto venimus. *Idem.*

Interim ab Roma legatos venisse nunciatum est. *Liv. l* 1. *B. Pun.*

Valerium à Veiis abducere exercitum jubet. *Id. ib.*

Placuit Æsculapium ab Epidauro Romam arcessendum. *Id.*

De Pomptino scripsi. *Cic.*

De Gyaro ad te dedi de Messala literas. *Vide Vossium de constructi. c.* 46.

*So Lucian*, Διαπλέοντες γὰρ ἀπὸ Σικυῶνος ἐς Κίρραν, i. e. Etenim cùm à Sycione ad Cirrham navigarent.

¶ *Ad eundum modum usurpantur* domus *&* rus: *us*,

Nuper exiit domo.

*Ter.* Timeo ne pater rure redierit.

¶ Domus *and* rus *be likewise used*: *as*,

Abiit domo.

Rure reversus est.

I was sent for hither from home a good while ago, I would fain know for what I was sent for.

When the Husband is banished from home, then the Wife rules the roast at home.

So good an Husband am I, that I have not stirred from home this week, and this is the first time that I have stirred any whither from home.

I am in a twittering case, lest before I get home my master should be come back from the Country house.

I was but just come back to Town out of the Country, when your man delivered me your Letters.

Have a care what you do, our master will be back out of the Country within this hour.

I so love the Country life, that I shall hardly stir out of the Country, into the City these two months.

† *Here*

† *Here also a Preposition is understood. Hence.*

Abesse ab domo non possum. *Liv.*

Dum senes ab domo arcessunt. *Id.*

Κεῖνος δ' ἀπ' οἴκων ἐνθὺς ἐξωρμώμενος. Ille verò domo statim proficiscens. *Soph. in Ajace.*

† *Thus* humo *is used,*

——At illa Surgit humo pigrè,——*Ovid. Met.* 2. 773.

# Impersonalium Constructio.

*Impersonals.*

A *Verb Impersonal hath no Nominative Case before him; and this word* it *or* there *is commonly his sign: as,*

Decet, *It becometh.*

Oportet aliquem esse, *There must be some body.*

*But if he hath neither of these words before him, then the word that seemeth to be the Nominative Case, shall be such Case as the Verb Impersonal will have after him: as,*

Me oportet, *I must.*

Tibi licet, *Thou mayst.*

*Genitivus.*

¶ *Hæc tria Impersonalia,* interest, refert, *&* est; *quibuslibet Genitivis annectuntur, præter hos Ablativos fæmininos,* meâ, tuâ, suâ, nostrâ, vestrâ, *&* cujâ: *ut,*

Interest magistratùs tueri bonos, animadvertere in malos.

Refert multùm Christianæ Reipublicæ Episcopos doctos & pios esse.

Prudentis est multa dissimulare.

Tuâ refert teipsum nosse.

*Cic.* Ea cædes crimini potissimùm datur ei, cujâ interfuit; non ei, cujâ nihil interfuit.

† Interest, refert, *and* est

est *for* interest, *require a Genitive Case of all casual words, except* meâ, tuâ, suâ, nostrâ, vestrâ, *and* cujâ, *the Ablative Case of the Pronouns Possessives*: *as*,

Interest omnium rectè agere.

Tuâ refert teipsum nôsse.

1. *Interest cum Genitivo.*

It concerns the King to take care for the peace and prosperity of his Subjects, and the Subjects for the safty and Honour of the King.

It imports Cicero, that I come upon him as he is a Learning.

It concerns both of us, to afford mutal help and assistance each to other.

It concerns every man to keep a conscience void of offence towards God and towards Man.

It concerns him that accuseth another, to be innocent himself.

It appertains not to men below, to know all that God doth above.

It makes no matter to Learners, by what name every thing is called.

It is easie to shew how behoveable it is to the common safety, that faithful and courageous men be put into offices of trust.

It is of very great concernment to us both, that I speak with you ere you go.

What is it to him, that I come not up to the Parliament?

I think it to import the commonweal, that justice and judgment be duly and impartially administred.

*Interest cum Ablativo Pron.*

It matters not me, *i. e.* I matter it not, whether I rot in the ground or aloft.

As soon as I saw it touched your profit, I stickled for you all I could.

I thought it for your profit, else I had not done it.

It maketh no matter to us, whether those things be so or no, which the Philosophers say.

He thought it concerned

sed not him how things went, well or ill in the state; and so he minded only his own business.

Whom can it concern, if not us, whose private weal is involved within the publick, that the Kingdom be well governed?

Ye may think it concerns you to live well in this World, when your eternal weal or wo in another world depends upon it.

It is of mighty import to you who are Fathers, that your Children be virtuously brought up.

2. *Refert cum Genitivo.*

It mightily concerns composition, what things you set before what. *Quint. l. 9. c. 9.*

He was a loving Prince indeed to his Subjects, who still did that which he saw, was more for their profit than his own.

It concerns every body to look to the saving of that, which being lost cannot be redeemed.

It much concerns the Church of God, that Magistrates be courageous, Ministers knowing, and both pious.

It mightily imports the commonwealth of learning, that the instructions of youth be learned, laborious, and religious.

*Refert cum Ablativo Pron.*

What you or others do or say in your own houses, it is nothing to me.

Leave asking of that which nothing concerns you.

Whether other men do their duties or no, whilest it nothing concerns you, make no matter, but do your own.

What makes the matter to me, whether you be rich or poor? I am not like to be your heir.

What concerns it us? Much. *Ter.*

If it concern not you as well as us, you have the less to care for.

The love of a Father towards his Children, still inclines him more to regard what is for their profit, than what is for his own.

That

That business, if you knew whom it concerned, you would look a little better after it.

It concerns not me at all, who am the eldest. *Ter.*

3. *Est.*

† *Of* est *for* interest, *it imports or concerns, I see no Examples, therefore I set none: but of* est, *it is the part of, I see some, and therefore will set some.*

It is the part of a young man to reverence his elders, and give place to his betters.

It is the part of a King to cherish his good subjects, and to chastise his bad ones.

It will be the part of your humanity, to preserve as many as you can from Calamity.

It is an ingenuous mans part, to wish well even to those whom he cannot do well to.

Where the case is doubtful, it is the Judges part to conjecture where the right lies.

† *Of* mea, tua, sua, *&c. with* est, *I see no Examples Authors rather liking to use the Nominative of those Pronouns in this Case: as,*

Non est meum contra Authoritatem senatûs dicere.

Eja haud vestrum est iracundos esse.

Σὸν ἐστι τὰ δέοντα ποιεῖν. Isocr.

¶ *Adjiciuntur & illi Genitivi*, tanti, quanti, magni, parvi, quanticunque, tantidem: *ut,*

Magni refert quibuscum vixeris.

Tanti refert honesta agere.

Vestrâ parvi interest.

*Et*, Interest ad laudem meam.

† *Sometimes* interest *and* refert *have some one or other of these Genitives after them without an Ablative Case, and sometimes with the Genitive they have the Ablative.*

1. *Genitive without Ablative.*

It is of great import (*interest*) to the honour and praise of a City, that Justice

Justice be in it duly administred.

It is of great concern who they be whom one every day should hear.

It is a matter of great concern whom you are indebted to.

It was of small import (*refert*) that he had not had a Daughter to bring up.

Of so great concern it is, for every man to know himself, that who does not know himself must be a fool: and oh, what a sort of such fools are there!

If it were truly known of how great import it would be for men to be frugal, fragality would be more set by than it is.

### 2. *Genitive with Ablative.*

They that love you, think it of great concern to you, that you behave your self respectfully towards every body.

It very much concerns me to be at *London* at the opening of the next Term.

It is of most mighty concern to us, that you be present when our cause is to be tried.

Ye may think it little to concern you, what other men say of you: but in that ye are mightily mistaken.

*Cæsar* thought it much concerned him, to be betimes in the field with his Army, whereby to gain advantage on the Enemy.

I know not whom it can be of more importance to, that I live well, than my self.

¶ *Et*, Interest ad laudem meam.

Truly I do not see it to be of much importance towards my commendation, but it is of some importance towards my hastening, not to stay for you. *Cic.*

What you have done, is of great concern towards the honour and praise of the City.

It is of mighty importance towards eternal life in another world, to live a good life in this.

† *Sometimes these Verbs neither have Genitive nor Ablative with them, but* multum, parvum, quid, nihil, *&c.*

Multum refert. *Mart.*

Permultum interest. *Cic.*

Certè ad rem nihil interest, utrum hunc, *&c. Cic.*

Nihil refert. *Plaut.*

Non multum refert.

Aves pascantur nectne, quid refert? *&c. Cic.*

*Dativus.*

¶ *In dativum feruntur hæc Impersonalia*, accidit, certum est, contingit, constat, confert, competit, conducit, convenit, placet, displicet, dolet, expedit, evenit, liquet, libet, licet, nocet, obest, prodest, præstat, patet, stat, restat, benefit, malefit, satisfit, supersit, sufficit, vacat *pro* otium est: *ut*,

Convenit mihi tecum. *Salust.*

Emori per vertutem mihi præstat, quàm, per dedecus vivere.

*Ovid.* Non vacat exiguis rebus adesse Jovi.

Dolet dictum imprudenti adolescenti & libero. *Ter.*

A noverca malefit privignis.

A Deo nobis benefit.

*Virg.* Stat mihi casus renovare omnes, *i.e.* statutum est.

¶ *Certain Impersonals require a Dative Case: as*, libet, licet, patet, liquet, constat, placet, expedit, prodest, sufficit, vacat, accidit, convenit, contingit, *and other like.*

That men are preferred to Dignities in Church or State, it sometimes falls out (*accidit*) to them thinking of no such matter.

It fell out well for me, that when I broke my leg, the Bone-setter was so nigh at hand.

Many things are propounded to me, but I cannot determine (*certum est*) what to do.

That which upon good consideration you are resolved to do, do.

It is not every mans fortune (*contingit*) to go to Corinth.

It befals not every man to find a wedge of Gold.

Not

Nor was it ſufficiently clear (*conſtat*) to their minds, whether they ſhould commend that ſo bold a journey of the Conſul or diſpraiſe it.

It is manifeſt to me, that nothing in the whole world is of that value, which the ſoul of man is.

It is available (*confert*) unto health, to obſerve temperance in eating and drinking.

It helpeth Salvation little, that men are free from ſome ſins, if they be ſervants to others.

That your Daughter be married to *Menedemus's* ſon, is convenient (*competit*) for him.

It fits me, that when I have a journey to go, you ſhould have a Horſe to ſpare.

That you are not proud in your own conceit, it conduceth (*conducit*) much to your praiſe.

That each of us do bring in his receipts and expences fairly written out, it will be convenient for our acounts.

It is neither fit nor meet (*convenit*) for us to withdraw our ſelves from any danger, when the City, or the King, or the ſafety of the Kingdom, lies at ſtake.

It is not at all convenient for you to lend me money, and in the mean time want your ſelf.

If it like you (*placet*) we will walk abroad awhile out of the ſhade into the open Air.

It hath not always pleaſed God, that the better cauſe ſhould have the better ſucceſs.

It diſpleaſeth (*diſplicet*) a good man, that a poor man, though a bad man, ſhould go from his door unrelieved.

It is diſpleaſing to me, that like a man who hath no certain dwelling place, you ſhould go idlely wandering up and down the Country, and take no ſetled courſe to live.

It grieves (*dolet*) me, that I ever did any thing to grieve ſo good a maſter as I have.

That it was too late e'er I knew your mind, which elſe I ſhould have

done, it grieves me.

That your House is so near to mine, that we can upon all occasions easily have access to each other, it is expedient (*expedit*) both for you and me.

It is needful for some to be good when others are bad, to keep off universal judgment from destroying all.

If it fall out (*evenit*) ill to those that do ill, it is not to be wondered at: God is just.

If it fall out well to these that do well, it is but what might be hoped: God rewardeth men according to their works.

You are an idle Boy; I dare (*liquet*) swear it upon a Book, that you have not look'd a word in your Book these two hours.

It is clear to me that you are not in the right, though I know not how to refel what you say.

Though he meet with many troubles, yet it li- (*libet*) not a good a childishly to bewail his misfortunes, but to be content with his present state, and hope for better things afterward.

Since it liketh you to be mad, be mad by your self, for I will stay no longer with you.

It is free (*licet*) for you to be a good man, if you have a mind: no decree of God compelleth you to be bad.

It is not lawful for any man to sin; that's a thing which God forbids and hates.

It did hurt (*nocet*) both to *Demosthenes* and *Cicero*, that their Eloquence so far exceeded all others.

It will do me no harm if you talk with my adversary, and try to put an end to the suits betwixt us.

It hath been a hurt (*obest*) to many, that they have too greedily pursued after glory.

That you follow your own humour, and spend your estate, it will neither hurt nor profit me.

That Laws be duly executed, and Justice impartially

tially administred, it alike profits (*prodest*) both poor and rich.

It profits the afflicted little, to rage or fret at their afflictions, for better it is with patience to bear them: patience makes the heaviest burden light.

It is better (*præstat*) for a man to live poor and quiet, than rich and troubled.

Better it is for any man to be killed being innocent, than to escape Death through sin.

It is plain (*patet*) to some, that the Sun stands still, and the Earth moves round it; though others be not of that Opinion.

It is evident to all that eternal happiness is to be preferred before temporal, and yet most men so love this World, as if they neither believed, nor desired, nor regarded, any other World.

Let the Devil come armed with never so many weapons, a good man is ever resolved (*stat*) to grapple with him.

I have many places to go to, but whither to go first I am not as yet resolved.

Having paid all the world my debts, it remains (*restat*) to me only to make my peace with God for my sins then depart this world in peace.

I have proved by arguments my own positions, it remains to me now to answer your Objections.

It is well (*benefit*) for me, that Christ hath made that satisfaction for my sins to God, which I could never have made my self.

It is well for a Kingdom, when the Prince carries himself towards his Subjects like a loving Father, and Subjects carry themselves towards their Prince like dutiful Children.

Though men be pious, yet through Gods permission sometimes it happens ill (*malefit*) to them from the Devil.

It is ill for me that you go away who are so helpful to me, both by counsel and assistance upon all occasions.

Consider how he may be satisfied (*satisfit*) whom you know I would have satisfaction given to.

It is satisfaction to me, that you acknowledge your offence and ask my pardon.

To him that is overcome it remaineth (*superest*) that he be able to defend himself. *Quint.*

It remains to you now, being that you have done your endeavour, to expect the event, and be content with the success.

It is not sufficient (*sufficit*) for me that you send me word by Letters that you are well, unless you come your self in person, and let me see you well.

It suffices a gentle Father, that his Son sees and sorrows for his offence, and promiseth amendment of his fault; he proceeds not to severities.

Trading is not now so quick, but that I have leisure (*vacat*) to sit awhile and talk with you.

Be gone, Devil be gone; I am not at leisure to hear your Temptations.

A good man is always at leisure to serve God, but never at leisure to serve Satan.

*Accusativus.*

¶ *Hæc Impersonalia accusandi casum exigunt*, juvat, decet, *cum compositis*; delectat, oportet: *ut*,

Me juvat ire per altum.

Uxorem ædes curare decet.

Dedecet viros muliebriter nixari.

*Cato.* Patrem-familiâs vendacem, non emacem esse oportet.

¶ *Some will have an Accusative Case only*: as delectat, decet, juvat, oportet

It delights (*juvat*) me, that Learning and good Manners do daily flourish more and more in the Universities.

I was very glad that the Counsel which I gave you did you good.

It is pleasing to some, diligently

diligently to apply themselves to labour, how much soever it may please others to follow their pleasures.

It doth me good to read the Martyrdomes of the primitive Christians; for thence I learn courage and patience.

† Quando ita tibi juvat, vale atque salve, *is quoted from Plautus by Cooper.*

It becomes (*decet*) rich men to be liberal, poor men to be sparing, none to be prodigal, none to be covetous.

It becomes the people to flock all into the Church, when the Bells ring all in to prayers.

It may sometime become a wise man to be silent, when others might think it fit he should speak.

It alike becomes the Husband to look to the house, as the Wife to look to the Grounds.

It doth not become (*dedecet*) an Orator to be angry, although it may not misbecome him to make a shew of anger.

It misbecomes Women to fight like men.

It is as unbecoming a Philosopher to err and be deceived, as to dote and be mad.

It cannot be misbecoming for any man with moderation, to use the good things, wherewith God hath stored him.

† Decet *is found construed with a Dative Case:*

Istuc facinus quod tu insimulas, nostro generi non decet. *Plaut. Amph.* 22. *v.* 188.

Fateor ego Profectò me esse ut decet lenonis familiæ. *Id. Pers.* 2. 2. 31.

Imò hercule ita nobis decit. *Ter. Ad.* 5. 8. 5.

Hæc primum ut fiat deos quæso, ut vobis decet. *Id. Ib.* 3. 4. 45.

Decet principi orbis populo. *Liv. l.* 34.

*But 'tis a Gracism;* Ἥκιστα πρέπει πολίᾳ πώγωνι. *Demosth.*

Καθὼς πρέπει ἁγίοις. *Eph.* 5. 3.

You must needs be

(*oportet*) ſome ſlave, and a naughty and wicked fellow, to laugh at a man in miſery.

It behoves him to look into himſelf, that accuſes another of a diſhoneſt act.

The ſhepherd ought to feed his ſheep.

If you who are followers, will not conſtrue the leſſon, I then who am leader muſt.

He ſhould be a good man himſelf, that thinks by his perſuaſions to draw others to goodneſs.

He ought to be placed firſt in the ſeat, who by his Learning and Vertue beſt deſerves that Honour.

¶ *His Verò*, attinet, pertinet, ſpectat, *propriè additur Præpoſitio* ad: *ut*,

Méne vis dicere quod ad te attinet? Spectat ad omnes bene vivere.

*Quint.* Pertinet in utramque partem.

I would always have every man that ſpeaks of any thing, to ſpeak that which appertains to (*attinet*) the matter: I like not rambling diſcourſe.

It nothing concerns me, if you or others will be fools, and ruin your ſelves by your folly.

What does that touch me, if my Brother or Father do otherwiſe than becomes them?

It belongs to you to look after your family, unleſs you will ſhew your ſelf worſe than a Heathen.

How lightly ſoever you ſet by what I ſay, I aſſure you it is very pertinent (*pertinet*) to the matter in hand.

If the maſter tell you ſometimes of your faults, nay and puniſh you too for them, ye ought not in the leaſt to be angry at him for it; it belongs to his duty, and conduces to your good.

When turbulent perſons diſturb the common peace it appertains to the Magiſtrates by perſuaſion to pacifie them, or by force to quell them.

When the dog barketh, then

then behoveth it the ſhepherd to look for the thief or the wolf.

It is like to come (*ſpectat*) to a ſedition, when ſubjects ſharpen their tongues, and arm their hands againſt one another.

It tends to peace, when men ſeeing there errors, lay aſide their hatreds, and throw away their weapons!

It is of concernment to every man, in quiet times to provide for his own ſecurity in times of trouble.

It doth not belong to all to rule great Kingdoms, but it belongs to all to lead good lives.

¶ *His Impersonalibus ſubjicitur Accuſativus cum Genitivo*, pœnitet, tædet, miſeret, miſereſcit, pudet, piget: *ut*,

*Cic.* Si ad centeſimum vixiſſet annum, ſenectutis cum ſuæ non pœniteret.

Tædet animam meam vitæ meæ.

Aliorum te miſeret.

Tui nec miſeret, nec pudet.

Fratris me quidem piget pudétque.

¶ *Some beſides the Accuſative Caſe will have alſo a Genitive: as*,

Noſtri noſmet pœnitet.
Me civitatis tædet.
Pudet me negligentiæ.
Miſeret me tui.
Me illorum miſereſcit.

There's no man can ſay, but that at one time or other he hath done ſome fact, of which fact of his it hath repented him (*pœnitet.*)

Every man miſlikes his own fortune; and yet no ſooner doth he change his eſtate, but it repents him of the change.

If a wiſe man be one that repents him of nothing, where ſhall we find a wiſe man?

We are aſhamed of our ſelves, when we do any thing amiſs; yet we ſoon repent us of our repentance, and do as badly again.

We all complain as if

we were weary (*tædet*) of life, yet scrape up wealth as if we meant to live to an hundred years old: nor would it repent any of us of his old age, should he live so long.

They that are weary of regal Magistrates, will soon be weary of *Plebeian* ones.

We are soon weary of any Government, and that makes us be contented with none.

It irks me of these troubles, which I am daily cumbred withal; and yet I know not how to disentangle my self from them.

When I see you troubled much for your misfortunes, but nothing for your sins, I am troubled (*miseret*) for you.

Many pity others, who do not pity themselves, whilest yet they be in worse estate.

I am sorry for you, when I see that you have made your greatest Friend to become your greatest Enemy.

*Euripho* torments me, and I am troubled for him. *Ter.*

† *So* misereor: Cavete fratrum pro fratris salute precantium vos misereatur. *Cic. pro Legar.*

It pittied me for your misfortunes. *Ter.*

When will you have any pity for either us or the commonwealth? *Gell.*

I am in great distress, take pity (*miseresit*) I pray you on me, poor soul that I am.

I take pity on those poor Christians, who being taken by Pyrats are sold for slaves.

It cannot be, but he must take pity on the distracted people in *Bedlam*, that is in his own wits, and sees them out of theirs.

He hath no bowels in him, that can see a poor Creature ready to famish for lack of Bread, and not so take pity on him, as to relieve him if he can.

I am ashamed (*pudet*) of you, if you be not ashamed of your self.

The wickednesses, which you

you have been committing all your life long from your infancy, are many and great; are you not yet ashamed of them? does it not yet repent you of them, when you have one foot in the grave, and must shortly be called to give an account of them to God?

There are men, who are never either ashamed, or weary of their lust and infamy. *Cic.*

If you be not yet ashamed of your design, pursue it till you be weary of it.

So great hath been my folly in the former part of my life, that it now irks (*piget*) me of it, and shames me for it.

Let us do nothing now, whereof it may irk and shame us afterward.

Whilest you carry your self so loosly and debauchedly, not your brother only, but your Father, and all your Friends are ashamed of you.

Most Children neglect their studies, when it most concerns them to mind them: but some after a while are ashamed of their negligence, and by plying their Books prove brave Scholars.

¶ *Nonnulla Impersonalia remigrant aliquando in Personalia: ut,*

*Virg.* Non omnes arbusta juvant, humilesque myricæ.

*Ovid.* Namque decent animos mollia regna tuos.

*Sen.* Agricolam arbor ad frugem producta delectat.

Nemo miserorum commiserescit.

Te non pudet istud?
Non te hæc pudent?

All things have proceeded from me to you, which might pertain (*pertinet*) to your commodity.

In all those things which pertained unto me, I have shewn my self faithful to you.

The pleasures of the country life do not delight (*juvat*) all men, nor the pleasures of the City life neither.

Since my coming to see you is so pleasing to you,

you

you ſhall ſee me the oftener with you.

There is ſomething which, though it ought not to be, yet it may be becoming (*decet.*)

I know not how in ſtudies, fear doth more become men than confidence.

Whileſt the Merchant delights (*delectat*) himſelf in his wares, the Souldier in his Arms, the Country man in his flocks, I delight my ſelf in my Books: every man as he likes.

Beauty not only moves the eyes, but alſo delights them.

Every body hath pity on (*miſereſcit*) a conquered and captivated King, eſpecially when he is to be led in Triumph to a cruel and ſlaviſh death.

I am reſolved to have pity on no body, becauſe no body hath pity on me.

Neither doth any thing ſhame (*pudit*) him, nor doth he fear any man.

Such things as theſe may ſhame you, if you have any ſhame in you.

† Quære, obſecro, ne quid plus minúſve faxit, quod eos poſt pigeat. *Ter. Phor.* 3. 3.

Adoleſcens, quæſo, loquere tuum mihi nomen, niſi piges. *Plaut. Menæch.*

Pacta placent. *Ovid. Met. l.* 4. *v.* 91.

Nec quæ nihil attinet. *Hor. Carm. l.* 1. *Od.* 19.

Admovique preces, quarum me dedecet uſus. *Ovid. Met. l.* 6. *v.* 689.

Si non reipsâ tibi iſtuc dolet. *Ter. Ad.* 4. 7.

Illud mea magni intereſt te ut videam. *Cic.*

Si habes quod tibi liqueat. *Cic.*

Id mihi vehementer dolet. *Ter. Ad.* 4. 5.

Sed neque hoc contingere ſemper poteſt. *Quint. l.* 10. *c.* 4.

His lacrymis vitam damus, & miſereſcimus ultro. *Virg. Æn.* 2.

¶ Cæpit, incipit, deſinit, debet, ſolet, & poteſt, *Perſonalibus juncta, Impersonalium formam induunt: ut,*

*Quint.* Ubi primùm cæperat

perat non convenire, quæstio oriebatur.

*Idem.* Tædere solet avaros impendii.

Definit illum studii tædere.

Sacerdotem insciticæ pudere debet.

*Quint.* Perveniri ad summum nisi ex principiis non potest.

The question was propounded to be discourſed; but in regard it began (*cæpit*) to be late ere it was mentioned, it was not diſcuiſſed.

It had ſcarce began to dawn, ere he was up, and ready to go his journey.

As ſoon as ever it began (*incipit*) to come to a wrangle, I got me gone as faſt as I could.

It begins to rain, pray you let us hie us home with all ſpeed leſt we be wet.

It ceaſes (*deſinit*) now to grieve her ſo much for her former Husband, ſince ſhe hath got a ſecond better.

It is now at an end with him, to follow ſo much his youthly pleaſures when grey hairs cover his temples, diſeaſes fill his Body, and pains vex his Bones.

It ſhould (*debet*) ſhame a Magiſtrate to be a Coward, and a Judge to be partial.

It ought to grieve a Tutor that through his fault his Pupil miſcarries.

It is wont (*ſolet*) to irk idle Boys of pains to get learning, as much as covetous Fathers of charge to breed their Sons Scholars.

It hath been wont to be ſaid, that bought wit is beſt, if it be not bought too dear.

There can be (*poteſt*) no pleaſant living, without living together with vertue.

He came in with ſuch force like a torrent, that there could be no reſiſting him.

*Verbum Impersonale Passivæ vocis, similem cum Personalibus Passivis casum obtinet: ut,*

Cæſ-

*Cæs.* Ab hostibus constanter pugnatur.

¶ *A Verb Impersonal of the passive voice, hath like Case as other Verbs Passives have*: *as*, Benefit multis à principe.

I intended to have gone along with you to *London*, but since I can do you no good there, let that labour be spared.

In a late congress of Philosophers which I was at, it was stoutly disputed from two till four by both sides, whether a snails horns were her eyes.

We think that the Sun moves, and the earth stands still: but it is objected to us by the learned, that the motion of the Sun is impossible, and the earths moving very probable.

What should I do in any place, where there is neither sowing nor reaping for me?

The playing now a days by most is with art, or rather with cheating.

Herein it is laboured hard by me, that there may be peace in my days.

¶ *Qui quidem casus interdum non exprimitur*: *ut*,

*Virg.*——strato discumbitur ostro.

¶ *Yet many times the Case is not expressed, but understood*: *as*, Maximâ vi certatur, *subaudi* ab illis.

It was fought stoutly for two days together, the battel continuing doubtful almost all the while.

It is confidently believed, that there will be no peace concluded between the *Germans* and the *Hungarians* this Year.

It is credibly reported, that a League is to be made between the *Spaniards*, *Dutch*, and *Danes*.

It is not seriously thought there is another life after this; otherwise this life would be lived better.

Whether it be more fiercely fought for rule or for religion, is not easily determined.

It is miserable living without

without money; which anſwereth all things.

† Itur in antiquam ſylvam. *Virg. Æn. 6.*

Non bene ripæ creditur. *Id. Ecl. 1.*

Cùm verò de Imperio decertatur. *Cic. 1. Offic.*

¶ *Verbum Perſonale paſſivæ vocis, pro ſingulis perſonis utriuſque numeri, indifferenter accipi poteſt: ut,*

Statur i. e. ſto, ſtas, ſtat, ſtamus, ſtatis, ſtant. *Videlicet ex vi adjuncti obliqui: ut,* Statur à me, i. e. ſto. Statur ab illis, i. e. ſtant.

¶ *When a deed is ſignified to be done of many, the Verb being a Verb Neuter, we may well change the Verb Neuter into the Perſonal in* tur: *as,*

In ignem poſita eſt, ſtatur.

It was diſputed by us ſtiffly on both ſides for a long while, *i. e.* we diſputed.

It was wept bitterly, whileſt ye laid your aged Father in his grave.

It is thought by ſome, that there is no Devil, but none would think ſo, unleſs the Devil did put that thought into their hearts.

There is no ſafe ſtanding for me on the Bank, therefore I will ſtand no longer by the river ſide.

There is no comfortable living without Vertue; therefore, my dear Soul, ſtore up Vertue, that thou mayſt not want comfort.

There is no right Judging till both ſides be heard; therefore ſhould the Judge ſtill keep an ear for him that is to ſpeak.

*Participii*

# *Participii Conſtructio.*

*Participia regunt Caſus Verborum à quibus derivantur: ut, Virg.* ——duplicis tendens ad ſydera palmas, Talia voce refert——

*Id.* Ubera lacte domum referunt diſtenta capellæ.

Diligendus ab omnibus.

¶ *Participles govern ſuch Caſes as the Verbs that they come of: as,*

Fruiturus amicis.

Conſulens tibi.

Diligendus ab omnibus.

1. *Nominative.*

*Plato*, an excellent Philoſopher, and called (*nominor*) the Divine *Plato*, being (*exiſto*) yet a little child, and lying in his cradle, had a ſwarm of Bees hanging on his lips.

*Cicero* being ſaluted *Father of his Country* the firſt of any other at home, remained yet to be ſaluted *Imperator*, as well as many others in the field.

*Juno* going (*incedo*) Queen of the Gods, thought much that *Jupiter* ſhould favour *Venus* more than her ſelf.

2. *Genitive.*

Letters being little accounted (*habeor*) of by the Gentry, are the more to be eſteemed by the Peaſantry: they make Gentlemen.

Sometimes there is found a man accuſing (*accuſo*) ſome of ſedition, and about to accuſe others of treaſon, yet him ſelf by others accuſed (*accuſor*) of lying, and to be accuſed of perjury.

A Judge condemning (*condemno*) and about to puniſh his own Son for wickedneſs

wickedneſs committed by him, is to be intreated that his Son, not indeed abſolved of the guilt, but acquitted from the puniſhment, may be ſaved.

3. *Dative.*

A field ſown (*ſeror*) for me, and a crop to be mown (*metor*) for me, make me like other Husbandmen, rich againſt next year.

A man comparing (*comparo*) himſelf with his betters, and equallizing (*adæquo*) himſelf to his ſuperiours, compared (*comparor*) with his inferiors, is often found not to be compared (*comparor*) to them.

Fortune given (*do*) enough to none, not about to give too much to any, is yet adored by her doting votaries.

Thanks though too ſeldom rendered (*reddor*) to benefactors, yet are to be returned (*reponor*) to him that deſerveth well of us, unleſs we will be accounted the worſt of men, ungrateful.

My Uncle promiſing me great things, and aboughe to promiſe me greater, was cut off by ſudden death: ſo loſt I all my hopes.

The money paid (*numeror*) to me to be paid to your Father, ſhall be ſafely laid up till his coming.

Money ruling (*impero*) the loweſt, and that will domineer (*dominor*) over the higheſt, is yet but digged out of dirt, or ſcraped up from ſand.

Truſting (*fido*) your honeſty, and diſtruſting (*diffido*) my own memory, I leave the buſineſs wholly to be decided by your ſelf.

A ſecret ſafely enough committed (*committor*) to a man, is not to be entruſted (*credor*) with a woman, not though ſhe be dead.

My Father being angry (*iraſcor*) at me, and about to threaten (*minor*) me with a whipping, was overcome by my Mother to pardon me.

A young man outſhining his Anceſtors in vertue,

tue, was not so rare a thing in *Cicero's* days as in ours: we grow worse and worse, as they grew better and better.

4. *Accusative.*

Ears not keeping faithfully things committed to them, deserve to be pulled off.

Begin no business, not having first worshiped (*veneror*) God.

Having (*habens*) God for your guide obey his conduct whithersoever he be about to lead you.

Asking (*posco*) God pardon, confess to him your faults.

Being about to intreat (*rogo*) a kindness of a friend, consider whether it be in his power to do it.

Putting another in mind of his duty, so do it as not forgetting your own.

5. *Ablative.*

Some defending (*defendo*) the wall with darts, others pelting (*peto*) the enemy with stones, kept the Town from being taken.

A mind burning (*ardeo*) with the desire of Gold, is sick of a disease to be cured (*sano*) with no Medicine.

Things to be dispatched (*perago*) with speed, are not to be committed to a lazy slowback.

Honour bought (*emor*) with blood is not to be sold for trash.

A man wanting (*egeo*) money is to be preferred before money wanting (*indigeo*) a man.

Souldiers filled (*expleor*) with riches, love thence forward to follow their pleasures.

Having done (*fungor*) your duty, you may with reason expect your reward.

Being about to enjoy your ease, take heed you fall not into idleness.

Money taken (*adimor*) from me, may be restored; but time lost by me is not to be recalled.

An Action commended (*laudor*) by some, many times seems to be blamed (*culpor*) by others.

Being taught (*doceor*) ill manners being younger,

ger, you are now to be untaught (*dedocear*) them being elder.

¶ *Quamvis in his usitatior est Dativus: ut,*

*Ter.* Restat Chremes, qui mihi exorandus est.

† *That is, after Participles of the Preterperfect Tense, and Future in* dus, *formed from Passives, or signifying Passively.*

1. *Participle of the Preterperfect Tense.*

Known unto the Lord are all his works from the beginning.

None of your Brothers was heard by me, nor was any of your Sisters seen by me.

A flaw observed by none for many years, at last was discovered.

Those verses have long since been forgotten by me.

All my inconveniences have been thought of (*meditor*) by me. *Ter.*

2. *Participle of the Future in* dus.

My Brother must be waited for (*expector*) by me, not I by him.

My Father-in-law was not to be intreated by me, but to be made.

Here Souldiers either are your enemies to be vanquished by you, or you by them.

Many things might more be said, which now are by me to be passed over in silence.

¶ *Participiorum vires, cùm fiunt nomina, Genitivum postulant: ut,*

*Salust.* Alieni appetens, sui profusus.

Cupientissimus tui.

Inexpertus belli.

Indoctus pilæ.

¶ *Here note, that Participles may four manner of ways be changed into Nouns.*

*The first, is when the voice of a Participle is construed with another Case than the Verb that it comes of: as,*

Appetens vini, *Greedy of Wine.*

*The second when it is compounded*

*compounded with a Preposition, which the Verb that it comes of cannot be compounded withal: as,*

Indoctus, innocens.

*The third, when it formeth all the Degrees of Comparison: as,*

Amans, amantior, amantissimus.

Doctus, doctior, doctissimus.

*The fourth, when it hath not respect nor expres difference of time: as,*

Homo laudatus, *A man laudable.*

Puer amandus, i. e. amari dignus, *A Child worthy to be loved.*

¶ *And all these are properly called Nouns Participials.*

¶ *Participles, when they be changed into Nouns require a Genitive Case: as,*

Fugitans litium.

Indoctus pilæ.

Cupientissimus tui.

Luctis abundans.

He that is unexperienced (*inexpertus*) in Physick, should not profess himself a Physician.

He that is not fearful (*metuens*) of danger may Travel with more confidence, and perhaps security.

But neither was any one more respectful (*reverentior*) of captivated Majesty than *Paulus*.

None was more a lover (*amantior*) of equity than *Æneas*.

I am sorry for your Fathers death, who was the most loving (*amantissimus*) of us amongst all our friends.

*Salust* was a Writer most retentive (*retinentissimus*) of proprieties in words.

Men impatient (*impatiens*) of injuries, often sin by taking revenge.

He that is lavish (*profusus*) of Gold, is much to be blamed; but he that is lavish of grace, much more: grace is better than Gold.

*Accusativum.*

¶ Exosus, perosus, pertæsus, *Active significant & in Accusativum feruntur: ut,*

Immundam

Immundam ſignitiem perоſæ.

Aſtronomus perоſus ad unum mulieres.

*Sueton.* Pertæſus ignaviam ſuam.

¶ *Theſe Participial voices*, perоſus, exоſus, pertæſus *have always the Active ſignification when they govern an Accuſative Caſe: as*,

Exоſus ſævitiam, *Hating cruelty.*

Vitam pertæſus, *Weary of life.*

How can your Country bear your humours, who have hated (*exоſus*) your Countrys manners?

She hating (*exоſus*) wedlock as a crime, would admit no ſuitors.

If you hate (*exоſus*) not all the Trojans, to a man, you will have pity on ſome.

The Commonalty of *Rome* after a while, hated (*perоſus*) the name of Conſuls, as ill as the name of Kings: ſo will they do elſewhere.

Exiles not enduring (*perоſus*) long Baniſhment, ſeek leave to return, or elſe perhaps turn deſperate and make away themſelves.

No marvel if *Jews* hating (*perоſus*) the perſon of Chriſt, do hate the name of Chriſtians.

Many Scholars weary (*pertæſus*) of the ſeverity of Teaching, grow at length even to a hatred of Learning; and ſome weary of their own negligence, change their manners, and become great proficients in Learning.

† *There is read in Theſt. l.* 15. Lentitudinis eorum pertæſæ.

*And in Plaut.* Pertæſus ſermonis.

*Dativus.*

¶ Exоſus & perоſus *etiam cum dandi caſu leguntur, videlicet Paſſivæ ſignificantiæ: ut*,

Germani Romanis perоſi ſunt.

Exоſus Deo & ſanctis.

The *French* are mutually hated (*perоſus*) by the *Spaniards*, & the *Spaniards* by the *French*.

A Learned man is hated

ted by none but fools, nor a good man by any but Knaves.

Would ye abhor a thing hated (*exosus*) by all good men, and even by God himself? Then abhor sin.

Though you are hated by such as envy your glory, yet you are loved by such as see your Vertue: set the one against the other.

*Ablativus.*

¶ Natus, prognatus, satus, cretus, creatus, ortus, editus, *in Ablativum feruntur: ut,*

*Ter.* Bona bonis prognata parentibus.

*Virg.* ——Sate sanguine divûm.

*Id.* ——quo sanguine cretus?

*Ovid.* —— Venus orta mari mare præstat cunti.

Terrâ editus.

This he that was born (*natus*) of Hyperion dissipates with his beams.

The *French* will have enough to do if they fight with the *English*, who are a nation bred (*natus*) out of hard Oak.

This said, he sends down from on high, him that was begot (*genitus*) of *Maia*.

You are in person and behaviour as like *Titus*, as if you had been bred (*prognatus*) out of the same egg with him.

From the better stock that you are bred (*prognatus*) by so much the better ought your deportment to be; else you will disgrace your breed.

Not thus are those sprung (*satus*) from the blood of Kings secured from misfortunes.

Though you were by birth but bred (*satus*) from human race, yet by grace you may be made partaker of the divine nature.

*Ajax* thought it a disgrace to him, that *Ulysses* descended (*cretus*) of *Sisyphus* his race, should be compared to himself.

There is nothing born (*cretus*) from mortal body, but is subject to mortality, except the immortal soul.

He might be potent by his Nobility, that was descended (*creatus*) from Telamon.

A son begotten of an uncertain Father, will hardly be admitted Heir to a certain Estate.

Children sprung (*ortus*) from eminent parents, are obliged to do things whereby themselves may attain to eminency.

It is remarkable, when one descended (*ortus*) of a poor stock and mean race, outshines his Ancestors in Virtue and Honour.

Not all that were descended (*editus*) from the stock of Jupiter were born Gods.

Mecænas sprung (*editus*) from great grandsires kings, went down into the grave, even as well as any other brought forth (*editus*) from the Earth.

† *The Ablative after these words is governed of a Preposition understood,* à, ab, è, ex, de, *which we find many times expressed*;

Atque ex me hic non natus est, sed ex fratre. *Ter. Ad.*

A sanguine Trojano cretus. *Virg.*

Ab origine cretus eadem. *Ovid.*

De stirpe humili creatus.

[illegible] majoribus orti. *Hor. 5. Sat. 1.*

Seque ortum antiqua Teucrorum à stirpe volebat. *Virg. Æn. 1. v. 630.*

† *We may at least note here, that Participials sometimes at least govern the Case of their Participles.*

*Thence* notior, *which is no Participle, (if forming of Degrees of Comparison be denied to Participles) governs the same Case with* notus:

*Virg. Ecl.* 3. Notior ut jam sit canibus non Delia nostris.

# *Adverbii Conſtructio.*

EN & Ecce *demonſtrandi Adverbia Nominativo frequentiùs junguntur, Accuſativo variùs: ut,*

*Virg.* En Priamus, ſunt hic etiam ſua præmia laudi.

*Cic.* Ecce tibi ſtatus noſter.

*Virg.* En quatuor aras. Ecce duo tibi Daphni, duóque altaria Phœbo.

1. *Nominativus.*

1. *En.*

Lo Tantalus! here alſo his puniſhments are his reproach.

Lo the crime, Lo the cauſe! Why a fugitive accuſeth his King, a ſervant his Lord.

Lo the conſcience of religious Cheaters! of all Knaves the worſt.

2. *Ecce.*

Behold other peeviſhneſſes of the Knights hardly to be endured.

But behold a new trouble and brawl.

See your Letters about Varro.

2. *Accuſativus.*

1. *En.*

I ſaved his life, and he ſeeks my death: ſee an ungrateful man.

If you have a mind to ſerve God, ſee a Church, wherein you may ſay your Prayers.

See the fruits of ill husbandry, a trade no body can thrive on.

2. *Ecce.*

Behold a miſerable man! if ſorrow be the greateſt evil, he cannot otherwiſe be called.

That fellow has Gold and Silver wherein to tumble him yet lives of bean bred and roots: behold a wretched fellow, if penuriouſneſs can make wretched!

I perceive you have been long and often calling for me; if you have any thing for me to do, lo here am I.

Behold the ingratitude of the man! all the kindneſs I can, I do him; and he does me all the unkindneſs he can.

¶ En *&* ecce *exprobantis ſoli Accuſativo neſtuntur: ut,*

En animum & mentem.

*Juv.* En habitum.

*Ter.* Ecce autem alterum.

1. *En.*

See the houſe, ſee the tiles, ſee the doors ſhut, ſee the mockery of my Maſter.

See his look, ſee his gate; does he not look, does he not walk, like a proud fellow?

See the Trojan fields, and lie and meaſure *Italy*, which you fought for.

2. *Ecce.*

I dined on ſhipboard; thence I came hither; here I met you: lo here is all the matter!

I relieved you in your wants, you neglect me in mine: behold your ingratitude!

† *When the Nominative Caſe is uſed with theſe Particles, ſome Verb* eſt, adeſt, venit, intervenit, *&c. is ſuppoſed to be wanting: where the Accuſative* video *or* vide, *&c.*

† Ecce *often hath* tibi *Pleonaſtically added to it, and ſo ſeemes to govern a Dative Caſe, at leaſt of that word.*

Ecce tibi (*look you*) quis rex P. Rom. eſſe concupierit! *Cic. lib.* 3. *Off.*

Ecce tibi exortus eſt *Iſocrates! Id lib.* 2. *de orat.*

Ecce tibi alter effuſâ jam maximâ prædâ! *Id. in Piſ.*

Ecce tibi ejuſmodi ſortitio! *Id. pro Cluent.*

Epiſtolam cùm â te avidè expectabam, ecce tibi nuncius! *Id. ad Att.* 2. 9.

† *Sometimes both* en *and* ecce *are put abſolutely without any Caſe after them.*

En! cur magiſter ejus

ex oratore arator factus sit. *Cic. Phil.* 2.

En! hic ille est de illis maximè, qui irridere atque objurgare me soliti sunt. *Cic Fam* 13. *L.*

En! quantum me fefellit. *Liv. dec.* 3. *lib.* 8.

Quem, quæro, optimè ecce obviam mihi est! *Plaut. Bacch.*

Ecce trahebatur passis Priameia virgo Crinibus. ——*Virg.* 2. *Æn.*

Ecce autem repentè eadem consilia repetuntur. *Cic. Ver.* 2.

Autem *comes much with* ecce *in authors.*

† En *and* ecce *sometimes come both together, and absolutely:*

En, ecce, præfamur veniam, si quid exotici, ac forensis sermonis rudis locutor offudero. *Appul. lib.* 1.

En, ecce, prolatam coram exhibeo, videat, & suum sigillum recognoscat. *Id. lib.* 10.

*Genitivus.*

¶ *Quædam Adverbia loci, temporis, & quantitatis, Genitivum post se recipiunt.*

¶ *Adverbs of quantity, time, and place, do require a Genitive Case: as,*

Multum lucri.
Tunc temporis.
Ubique gentium.

1. *Loci.*

¶ *Loci*: *ut*, ubi, ubinam, nusquam, eò, longè, quò, ubivis, huccine: *ut*,

Ubi gentium?
Quò terrarum abiit?
Nusquam loci invenitur.
Eò impudentiæ ventum est.

*Ubi gentium, terrarum, loci.*

Where in the World shall I seek him?

But where in the World knew you me, or saw me, or spoke with me?

Where in the World is my sweet-heart?

Truly I did not so much as imagine what you were a doing, or, where in the World you were.

Now cannot I tell whereabout in the World I am, if a body should ask me.

You almost understand

in

in what a place (*i. e.* in what ſtate) your fortunes are.

O ye immortal Gods, where away are my hopes?

If that be right for old men to play fornicators, where's our ſtate?

O ye Gods immortal, whereabout in the World are we?

*Ubinam Gentium.*

Where in the World is that fellow?

O where in the World ſhall we find a heart without fraud, or a tongue without falſhood?

*Ubi, ubi gentium.*

I will now go talk with him; where ever he be in the World, I'll hunt him out.

Where ever in the world there is any thing to be got, avarice will ſearch and find it out.

*Ubivis gentium.*

How much better were it to live any where in the World, than come hither again?

Any were in the World ſhall a wiſe and good man, when known to be ſuch, find reſpect.

A deſerving perſon is not ſo envied any where in the World, as in his own Country.

*Ubicunque gentium, terrarum, locorum.*

He that hath attained to be vertuous, where ever in the World he be, he ſhall have my affection.

Where ever in the world they are, there is all the ſafety of the Commonwealth.

But in what land ſoever, and in what nation ſoever, the right of the Citizens of *Rome* ſhall be wronged, it is ſure to be righted.

In what places ſoever ye live, do not break the league of brotherhood.

*Sicubi locorum.*

If in any place there be men, there is alſo ſome worſhip of God.

If in any part of the World God be truly and

rightly worshiped, the blessing of God is upon the worshippers of him.

*Nusquam gentium.*

Really I am an unhappy man; no where in the World can I find my Brother.

No where in the World will you find either a man without faults, or a Church with imperfections.

*Non usquam terrarum.*

Nor truly had old age any where in the World a more honourable place.

Women have not any where in the world so much kindness shewn them, nor so much honour done them by their Husbands, as in *England.*

*Eo loci, insolentiæ, impudentiæ, magnitudinis.*

Our marter and case was in that place (*i.e.* state and condition) that we were not able to lift up our eyes.

If a thief be taken with any thing stolen, before he have carried it to that place whither he intended, he will be found guilty.

Begin at that place where you left off, and go on to that place where the History ends.

When a subject is grown to that insolency, that he is not to be curbed by law, it is fit he be cut off by Justice.

God forbid that ever it should come to that impudency, that men should therefore sin because sinning is forbidden them.

When Cities grow up to that bigness to overtop the Nation, the government of the state is in danger to be changed.

*Longè gentium.*

I believe you would assist me if you were nigh me, but you are a great way off.

I have friends in the world, but they are a great way off.

*Quò loci, gentium, terrarum.*

I know which way I ought to go, and to what place I am come.

What place in the world can a man go to, to

to be out of the eye of God, or out of the reach of God?

I do not know whither in the world to run away from hence.

Follow me this way, and I will let you know presently, whither away.

It is an hard thing to say, to what place in the world he is gone, that has no place in the World wherein he can make any stay.

*Quoque terrarum, gentium.*

To whatsoever part of the world she shall be carried away, I am resolved to go after her.

To what part of the world soever you run, you can never run away from your self.

Whither in the World soever she be carried away, I am determined still to seek her.

Let a wicked man go any whither in the world, his evil conscience will follow him.

*Quovis gentium.*

Let him get him gone and whither in the world rather than stay here.

*Hac dementiæ.*

To this madness have some debauched youths grown up, as to become the murderers of their dearest Relations.

¶ Ah mine nè gentium non faciam, *Hic Genitivus* gentium *festivitatis causâ additur.*

She cries out, by no means in the World, her to the treat.

There is none of us loves fidlers singing at our backs at dinner, and you least of all.

They say, you ask for an entertainment of flies (*i. e.*) such guests as are themselves unbidden;) by no means in the world.

† *I think it may not be amiss to set here what Vossius saith of these Adverbs of place, which are said to govern a Genitive Case, for their sakes who may not have his Book.*

Præterea, Genitivum

regere aiunt Adverbia loci & temporis: *ut*,

*Interea loci, tunc temporis*: ſed *interea loci* integre eſt, *interea loci illius negotiæ*; *tunc temporis* valet, *tunc in temporis re*, éſtque Pleonaſmus, quia *tunc* ſufficeret.

Vel dic *tunc* accipi pro *eo*, vel *illa in ſpatio*. Ac quia & *loci* eſt ſpatium, eo addi *temporis*:

Ter. Andr. act. 1. ſc. 1. *Ex Andro commigravit huc viciniæ*.

Ubi *huc* valet *hoc*, ut in *adhuc*, quod ſine dubio idem ac *ad hoc*; quod integrè *ſit ad hoc tempus*.

*Huc viciniæ* pro *ad hoc vicinæ locum* ἀρχαϊκῶς. Nam priſci hoc locum, æquè ac hæc loca dixerunt.

Par ratio in illo, *Huc dementiæ pervenit*, pro *ad hoc negotium dementiæ*.

At *Eo dementiæ progreſſus*, valet *ea dementiæ*; quod τοῦτ' ἔλλειψιν ponitur pro *ad eo*, putà *negotia*.

Niſi malis *eò* eſſe auferendi caſum, ut ſignet *in eo*: nam ut in Præpoſitione dicetur, *in* etiam eùm morum ad rem indicat, ab antiquis ſæpe Ablativo jungebatur: ſic,

*Quoad ejus poſſis*, pro *quæ ad*, vel *quod ad*: hoc eſt, *ad quod*, ſive in quantum poſſis: *quod ejus*, ut *quid literarum*.

Idem judicium de *quovis gentium*: nam vel valet *in loco gentium quo vis*, hoc eſt, *quocunque velis*: vel, *quo* notat *quæ*, ut plenè ſit *ad quæ gentium loca velis*.

Sed oggeras, in his caſum poſſe conſtitui; at non poſſe in aliis multis, quæ tamen non minùs Genitivo jungantur: ut, *longè, nuſquam, ubi, ubique*, & ſimilibus.

De his dixero, figuratè jungi Genitivo, idque per Syntheſin: quia in Adverbiis ſignificatio ineſt nominis cum Præpoſitione: ut illo Ciceronis, lib. 12. ad. Fam. ep. 22. *Noſtri πρόγονοι longè gentium abſunt*.

Ubi *longè* valet *longo ſpatio*, quod integrè ſit *ab longo ſpatio*. Dicitur igitur *longè gentium*, ut *ab longo ſpatio gentium*, vel *long locoè à gentium loco*: ut.

*Apuletus*

*Apuleius 5. Met.* Longè parentum exulantes, *pro* longè à parentum loco.

Nec *gentium πλεονάζει*, quia significat non ædibus solum, vel vicinià, aut urbe etiam; sed totis gentibus distare.

Similiter dixêre *unde gentium*, quasi esset *de quo loco gentium.*

Item *nusquam gentium*, quasi *nullo è loco gentium.*

Et apud Apulcium, *ubi gentium*, *alibi gentium*: quod & Adverbium *minimè* imitatur; nam dicimus *minimè gentium.*

Sic *ubi terrarum* valet *quo in loco*, non hujus modò terræ, sed omnium terrarum.

Idem judicium de istis, *ubique locorum*, *ubique terrarum*; & apud Apuleium. 1. *Met. ubique itineris*, quasi dicas, non parte aliqua itineris, sed quovis ejus loco.

Itidem Apol. *ubique litorum*, q. d. non hoc loco litorum modò, sed quocunque.

Ejusdem est 8. Met. *undique laterum*, pro *ex quovis ædium loco* vel *quavis parte.*

Et eodem, *Intus ædium*, *audito ruditu meo*, *prædam absconditam rati. Intus* pro *interiore parte.*

Idem 9. Met. *Jubebat incoram sui plagas irrogari. Incoram sui* tantundem est ac *in præsentia sui.*

Sed. 10. Met. *Juniorem filium incoram sui funerari videbat.*

Hæc satis ostendunt, unde esse existimemus, quòd loci & temporis Adverbia Genitivo jungantur. *Voss. de Construct. c.* 64. *p.* 246.

2. *Temporis.*

*Nunc temporis, dierum.*

Though I have for many months been sick, yet at this present time, blessed be God, I am something better, and hope for a recovery of perfect health.

Mostly I have money to supply my wants, yet at this present time I am scarce of Money.

Formerly they bred up Children under great severity, but now adays they breed them up with excessive indulgence: too

much both of the one, or of the other ſpoils.

Had the primitive fathers ſeen the vices committed by Heathens, which now adays are practiſed by Chriſtians, how would they have wept for grief?

† *I call to mind at preſent no Examples of this, but that the Learned Dr.* Littleton *owns it, though without Authority for it, it is enough for me to eſpouſe it; yet* Juſtin's *uſing of* tunc temporis *ſeems to juſtifie the uſe of* nunc temporis.

*Tunc Temporis.*

At that time when the Army fought hardeſt in the field, I drunk hardeſt in the Cellar.

Some are Tranſported with joy at the Birth of their Children, whereas others looking upon the miſeries of this life, do at that time nothing but weep.

I am ſorry you have appointed the day, your Letter mentions to come and viſit me; for at that time I ſhall not be at home.

*Interea loci.*

The Souldier went into *Caria*, in the mean time I got the knowledge of you.

Whileſt I mad man for your ſake live wandering out of my own Country, you in the mean time have enriched your ſelf.

*Pridie.*

It was reported that *Philotimus* was come the day before that day to *Rhodes*.

We broke the ſentence of *Bibulus* the day before that day.

The day before that the *Germans* could not be kept from flinging darts at us.

I think more alſo, if he ſhall do it the day before the Calends.

*Poſtridie.*

The next day after his diſcharge, in went *Hortenſius* into the Theatre.

The next day after that let him call his Bayliff, and take an account of him.

The

The next day after *Cæsar* brought over his forces before the Camp.

*Dolabella* writes to me, that he will be at *Rome* the day after the Ides.

† *Yet* pridie *and* postridie *are found with an Accusative Case after them, and 'tis said more frequently than with a Genitive: as,*

Ego Romam pridie Idus. *Cic. Fam.* 15. 25.

Atque ille pridie Calendas Januarias magnâ me injuria affecit. *Id. ib. lib.* 5.

Castra movi ab Iconio pridie Calendas Septembris. *Id. ib. lib.* 3.

Si me in Tusculano postridie Nonas mane convenerint. *Cic. Att. lib.* 13. *ep.* 14.

Sese scripturum aiebat, ac venationem etiam, quæ postridie ludos Apollinares futura esset, præscriberent. *Id. ib. lib.* 16.

*But this Accusative, I suppose, is governed of* ante *or* post *understood, as the Genitive is said to be of* die, (scil. præcessore, vel successore;) *so as that* pridie ejus diei, *is* die priore diei ejus præcessore; *and* postridie ejus diei, *is* die postero diei ejus successore.

*This is a deal to understand; but if it please others as well as it doth Vossius, it shall not displease me. See* Vossius, de Constr. c. 64. p. 248.

3. *Quantitatis.*

*Parum.*

Little brightness has that Noble name, which is darkned with the fully of vicious living.

In a great deal of talk there is many times little of reason, but much of sin.

Many times we are horribly afraid of things, in which when we have tried them, we find little of ill.

Little wit has he, that bids the Devil fetch him; but he has less, that go to the Devil without fetching.

*Satis.*

Without any Curious looking after them, a master of a Family will easily find in his servants cause enough for chiding.

I have enough of your Salutations; I matter them not.

Wo is me, I am undone! I have not breath enough, neighbours; I am undone, I am undone!

Where are many women, there is mostly talk enough not wit too much.

Many are only honest, because they have not wit enough to be knaves.

You have had time enough to speak, and we have had words enough to hear.

Oration enough; follow me, and hold your peace.

Histories enough; no more, no more: Ἄλις ἱστορίας. *Græc. Prov.*

† Satis *hath not always a Genitive Case of the Substantive joyned to him:*

Si satis consilium quadam re haberem. *Cic. ad. Att.* 12.

Ohe jam satis uxor est. *Plaut. Casin.* 2. 3. 32.

† Satis *governs a Dative of the person.*

Dictitat iis esse metuendum, qui, quod ipsis solis satis esset surripuissent. *Cic. Verr.* 2.

Mihi autem ad vincendum satis est, fuisse procuratorem, qui——*Cic. id.*

Satis habet sibi pro cibo, videre, amplecti, osculari *Plaut.*

Satis mihi id habeam supplicii, dum illos ulciscar modò. *Ter.*

——ergo tua rura manebunt, Et tibi magna satis——*Virg. Ecl.* 1.

*Abundè.*

Thou hast told us lies enough of all conscience; prethee leave thy lying; the Devil is the Father both of the lye and of the lyer.

We have had of their frights and frauds more than enough.

He got power and glory enough, and to spare, who was able to set the Imperial

Imperial Crown on his own Head.

Τοιούτων ἄλλων ἔχομεν. *Plato.*

† Abundè *is found in* Saluſt, *having an Accuſative Caſe of a Subſtantive with him*: Parentes abundè habemus. *But* parentes *may be governed well enough of* habemus, abundè *being put without a Caſe.*

*Sat.*

But there hath been talk enough; I perceive the doors are opening.

Sit ſtill and be quiet awhile, there hath been kiſſing enough.

There have been brangles enough, let us now from henceforth be quiet.

*Largiter.*

I do believe their is in there a good deal of Gold and Silver.

'Tis a great booty, I ſhall get plenty of wages.

*Affatim.*

You have riches enough; bid her take to her ſelf that gold, and thoſe Ornaments.

There are men enough that eat but one meal a day, who have nothing to do, who neither are bidden, nor bid to eat.

The fields afford Timber enough both for fire and building; make us a good fire let us not be ſtarved to Death with cold, ſo long as we have wood enough.

If theſe do not ſay enough to the purpoſe, there be others enough that can.

*Nimis.*

The hearer grows jealous of the ſpeaker, when over many wiles ſeem to be uſed to take the ears.

† *They ſay this Genitive after theſe Adverbs is governed of* res *or* de re: *as if* ſapientiæ parum *were put for* de re ſapientiæ: *So* largiter argenti *for* de re argenti.

¶ *Inſtar æquiparationem, menſuram, aut ſimilitudinem ſignifcat: ut,*

*Virg.* Inſtar montis æquum

quum divinâ Palladis arte Ædificant———

Mittitur Philippus solus, in quo instar omnium auxiliorum erat.

*Ovid.* Sed scelus hoc meriti pondus & instar habet.

They are building a ship at *Chatham* as big as a House; and a House at *London* which is not like a village, but a City.

This vine branch is four fingers long already, to what a length will it grow in a short time?

The Army which he brought into the field was about two legions.

To be called Knaves, some do not much matter; but to be called fools, they think it as ill as death.

Long look'd for, at last came a Letter from you to me as big as a Book.

I went down the river in a ruffling wind, and (which frighted me at the heart) the river prov'd as rough as if't had been a Sea.

Princes, whilest they live, are to be accounted as Gods, though they must die in the end like Men.

However Christ hath forbidden Christians to avenge themselves, yet revenge to some is like honey and milk.

None to God whether he be a friend or an enemy: Gods help alone is worth all besides.

† Instar *seems rather a Noun than an Adverb, both because it is used as a Nominative Case before a Verb, as here,* Mittitur Philippus solus, in quo instar omnium auxiliorum erat: *and as a Nominative after a Verb Substantive in Cicero,* Ea verò quæ instar voluminis erat, *sc. epistola.*

*So Cic. de clar. orat.* Plato mihi unus instar est omnium.

*And hath an Adjective in the same Case and Gender with it, Virg. Æn. 6.* Quantum instar in ipso.

*And in Liv. lib.* 28. Parvum instar.

*So Ulpian.* Si proponatur instar quoddam, & quasi facies quædam operis facta.

*And*

*And because it is set as an Accusative after a Verb Transitive in Cicero, 1. Tusc. quæst.* Terra ad universi cœli amplexum, quasi puncti instar obtinet.

*And because it hath the Preposition* ad *sometimes coming before it which our Grammar also notes saying:*

¶ *Hic apponitur interdum Præpositio* ad: *ut,*

Vallis ad instar castrorum clauditur.

Populus Romanus è parva origine ad tantæ magnitudinis instar emicuit.

*So Apul.* Ad instar solis exornatus.

† Ergô *put for* gratiâ *or* causâ *governs a Genitive Case. Hence,*

*Virg. Æn. 6.* Ellius ergô venimus, *For his sake come we.*

*Liv.* Fugæ atque formidinis ergô Mox abituros.

*Cic.* Eum donari virtutis ergô, benevolentiæq;.

*Id. ad Att. lib. 3.* Si quid contra alias leges ejus legis ergô factum sit.

*Id. de Leg.* Mulieris genas ne radunto, neve lessum funeris ergô habento.

*But here* ergô *is said to be an Ablative or Dative from* ἔργον: *so that* illius, fugæ, virtutis, legis ergô, *come to as much as if it had been said,* opere istorum.

*If this answer will serve let it for me;* 'tis *Vossius's. See* Voss. de Constr. c. 64. p. 247.

*Dativus.*

¶ *Quædam dativum admittunt nominum unde deducta sunt: ut,*

Venit obviam illi.
Nam obvius illi dicitur.
Canit similiter huic.
Sibi inutiliter vivit.
Propinquiùs tibi sedet quàm mihi.

¶ *Certain Adverbs will have a Dative Case, like as the Nouns that they come of: as,*

Venit obviam illi.
Canit simi liter huic.

You have a great mind to see your Daughters; what if we go to meet them?

As

As *Millo* was on his way *Clodius* meets with him.

Great persons are coming to Town, I am to blame that I make no haste to go to meet them.

My dear, would you not have me go to meet them?

If you will go that way, you will meet your Father in good time.

I could now wish *Simon* would come meet me.

Like these, land Scorpions also bring forth little worms of the shape of Eggs.

To be a Christian is to live like Christ.

Many talk like Christians, who yet act like Heathens.

He lives not profitably to himself, that lives unprofitably to his Country.

A good servant, as far as he is able, will do things rather profitably for his master, than commodiously for himself.

To live agreeable to nature is the perfection of mankind.

This thing, which is so convenient for you, is fallen out very inconvenient for me.

The fixed Stars are placed nearer to the seats of the blessed, than the planets.

My Phronesium, the Souldiers Stratophanes is at hand near to you.

Nearer to God came mans Vertue than his shape.

I would have you persuaded of it, that I do come very near to this vertue of yours.

¶ *Sunt & hi Dativi Adverbiales*, tempori, luci, vesperi: *ut*,

Tempori venit, quod omnium rerum est primum.

Luci occidit hominem.

Vidi ad vos afferri vesperi.

¶ *These Datives be used Adverbially*, tempori, luci, vesperi: *ut*.

Tempori surgendum.

Vesperi cubandum.

Luci laborandum.

*Tem-*

*Tempori.*

Have you any thing to say to me? Come in time; I may put a mindful man in mind.

I would have you come betime to meet me at *Philolaches*'s House.

In good truth we bought her in good time out of your sons hands.

† Ire licebit tibi tamen hodie tempori. *Plaut. Pseud.* 4. 7. 86.

Vigilare decet hominem, qui vult sua tempori conficere officia. *Plaut. Rud.* 4. 2. 16.

*Nei.*

Could not he have sent me hither by day-light?

Make haste to send forth him and her quickly, that we may at length come hither by day-light.

An unworthy act, that my master should be plundered here in a peaceful Town by day light in the high way.

*Vesperi.*

On the fifth of the Ides of *February* in the evening I had a Letter from *Philotimus.*

On a sudden he goes out from his village; why in the evening? what necessity for it so late?

Yesterday in the evening came *Tiro* wet and weary with travelling home.

On the Calends of *March* I went to visit my Brother, who the day before in the evening was fallen sick; but I found him recovering.

† *About these Adverbs, or Nouns, or Nouns Adverbial, much is disputed: The occasions, I suppose, were;*

*First, that rule given by Charisius,* Quæcunque nomina E litera Ablativo singulari terminantur, I litera finita, Adverbia fiunt. *Which yet is crossed by that of Horatius, Sat.* 1. 1.—— At hunc liberta securi Divisit medium——

*Secondly, the diversity of readings in the several editions of Authors; some reading* tempori, *where others* tempore,; *some* luci, *where others* luce *or* lucu; *and some* vesperi, *where*

*where others* vesperè.

*I shall not usurp the Authority to determine; but it favours the opinion of their being Nouns: for that those same words terminated in* e *are used in the same sense with those terminated in* i. *Thence,*

In tempore ad eam veni, *in Ter. He.* 2. 3. 129.

Ego enim renovabo commendationem, sed tempore *in Cic.* (*i.e.* opportunè, *vel* in tempore, *saith Nizol.*)

Huc advenisti hodie in ipso tempore, *in Plaut. Pan* 5.3.19.

Luce nihil gestum est, nihil est custode remoto. *Ovid. Met.* 13.

Luce insursare in hostem. *Liv.*

Ad g Iduum Martii vespere. *Cic. Att.*

*Thirdly, that with* luci *there are found* (*as with those in* e) *sometimes a Prepositon, and sometimes an Adjective, or both*

*Hence we read in Plaut. Stich.* 2. 2. 40. Postquam me misisti ad portum eum luce simul.

*Et Merc.* 2. 1. 31. Ad portum abii hinc mane cum luce simul.

*And as we read in Ter. Ad.* 5. 3. Cæterùm rus cras cum filio cum prima luce ibo. (*So Minel. reads it though Schrevel.* Primo lucu.)

*And in Cæsar,* primo vespere.

*So we read in Plaut. Casin.* 1.2.49. Postea autem cum primo luci cras nisi ambo occidero.

*But as for* tempori (*whether Dative or Ablative*) *something seems more to be said for its being Adverbiated.*

*First, that it hath the Adverb* satis *joyned with it:*

Qua de re? Num satis tempori? Non ocius quivi. *Plaut. Amph. Scen.* Di vostram fidem.

*So in Cic. Offic.* Satis temporis ad eos accedemus. (*Yet Nizol. reads* satis tempore.)

*Secondly, because there is formed from it the Comparative Degree* temporius.

*So Colum.* Temporius ad officinam redeant.

*And Ovid.* —— modò surgis Eoo Temporius cœlo, modò serius incidis undis.

*And*

*And Cic. Fam ep.* 9. 16. Memini te mihi Phameæ cœnam narrare: temporius fiat: cætera eodem modo.

*Some read* temperius; *but that is but as ſome read* temperi *for* tempori, *by an Antiſtæchon.*

† Sorti *undergoes the ſame conſtruction with* tempori, *&c. in that of Virg.* 4. *Georg.*

Sunt quibus ad portas cecidit cuſtodia ſorti: *i. e.* ſortito, ſorte electis, *ſaith Farnaby.*

*Accuſativus.*

¶ *Sunt quæ Accuſandi Caſum admittunt Præpoſitionis unde ſunt profecta: ut,*

Caſtra propiùs urbem moventur.

*Saluſt.* Proximè Hiſpaniam ſunt Mauri.

¶ *Certain Adverbs will have an Accuſative Caſe of the Prepoſition that they come of: as,*

Propiùs urbem.

Proximè caſtra.

He removed his Camp nearer to the Enemy.

The nearer you come to the walls in the aſſult of a a town, the greater danger are you in of being killed from thence.

I am glad you are come to dwell nearer to the City, becauſe I ſhall hope the oftner to ſee you in the City.

He ſaw an Oak as nigh as could be to the court yard.

He reſolved to have an Army as nigh as might be to the Enemy.

He taught them to follow their colours, and keep their ranks, as nigh the manner of the *Romans* as might be.

Thoſe that dwell next the Church, commonly come the lateſt to it.

Unload your Carts, and lay the Timber as near the gate of my Houſe as may be.

† *But whether* propius *or* proxime *be formed from a Prepoſition, is diſputed.* Propè *is the Prepoſition, from whence they are ſuppoſed to be formed.*

*But*

*But what, Firſt, if they come not from* prope, *but from* propis, (*Goclenius probl. gram. l.*3. *p.*145.) *or from the Adverb* propiter (*in Apul.*) *like* fortiùs, fortiſſimè, *from* fortiter?

*Secondly, ſuppoſe they do come from* prope, *what if* prope *it ſelf be not a Preposition, but an Adverb? True, it is uſed with an Accuſative Caſe without a Preposition.*

Bacillum prope me ponitote. *Cic.* 1. *Tuſc.*

Hoſtes prope muros caſtra habent. *Id. de Inven.*

*But it is true alſo, that it is uſed with an Ablative after it with a Preposition:*

Tam prope ab origine rerum ſumus. *Plin.*

Prope ab domo. *Cic.*

Tam prope à Sicilia, tamen in Sicilia non fuit. *Cic.*

*And therefore may well be ſuppoſed to have* ad *underſtood after it, when an Accuſative follows it.*

*And ſuppoſing* prope *not read with* ad *after it, herein* propius *and* proxime *differ from it* (*and ſo have the leſs reaſon to be thought to be formed from it*) *that they have* ad *after them: as,*

Accedere propius ad ſenſum alicujus. *Cic.*

Ut propius accedam ad ea, quæ à te dicta ſunt. *Cic.*

Qui ad ſapientiam proximè accedunt. *Cic. de Am.*

Proximè ad Deos Clodius acceſſit, propius quàm tum cum ad ipſos penetraret. *Cic. pro Mil.*

*And if when Plaut. Pœn.* 5. 3. 1. *ſaid* Qui te proximus eſt; te *be not governed of* proximus, *but of* ad *underſtood, which is alſo expreſſed by* Ovid.

Proximus ad dominam nullo prohibente ſedeto.

*Why then ſhould it be otherwiſe when an Accuſative with* ad *is ſet after* proxime?

*Beſides, as* proprius *hath* ad *with an Accuſative, ſo it hath* à *and* ab (*very elegantly ſignifying* nearer to) *with an Ablative after it:*

Antiquitas——quo propius aberat ab ortu, & divina

divina progenie, hoc melius ea cernebat. *Cic.* 1. *Tusc.*

Stellæ aliæ propius à terris, aliæ remotius eadem spatia confeciunt. *Id.*

Abesse propius à terris. *Id.*

*But here again it sympathizes with* propè; *so I leave the Reader to make his own estimate of the matter, which is scarce* tanti.

¶ Cedo, *flagitantis exhiberi, Accusativum regit: ut,*

*Ter.* Cedo quem vis arbitrum.

Bring me a pitcher and water for my hands.

Give me your hand, here's mine.

Give me the Gold, take you the Silver.

O lucky man, give me thy lucky hand.

Give me thy right hand (go to) Achanthio.

That word is cheap of twenty pounds; give me I pray the ten.

I'll have you have a good penny-worth of this word.

You Boy, give me that little Satchel.

† *But this Adverb is also supposed to be a Verb Defective, and it doth certainly govern a Dative Case of the person, as well as an Accusative of the thing. Thence.*

Cedo mihi pateram. *Plaut. Amph.*

Salvum gaudeo te advenire; cedo tuam mihi dextram. *Id. Curc.*

Puerum mihi cedo. *Ter. Hoc.* 4. 4.

Cedo mihi leges Atinias, Furias, ipsam ut dixi Voconiam. *Cic. Verr.* 3.

*Ablativus.*

¶ *Adverbia diversitatis* aliter, secus; *& illo duo* ante, post, *cum Ablativo non rarò inveniuntur: ut,*

Multo aliter.

Paulo secus.

Multo ante.

Longe post.

*Virg.* Longo post tempore venit.

Paulo post.

*Nisi & ipsi Adverbia potiùs censenda sunt.*

*Multo.*

*Multo.*

He perceives it to fall out much otherwiſe (*aliter*) than he expected.

When you come to examine the thing to the bottom, you will find it to be much otherwiſe (*aliter*) than is reported.

It would not be much otherwiſe (*aliter*) if he had the government of the ſtate.

I had known you, whileſt I was away foreſeeing thoſe evils much before (*ante.*)

Not much after (*poſt*) you were gone from me, came my Brother.

*Paulo.*

There are the ſame members in both the diſputations, but divided and diſtributed a little otherwiſe (*ſecus*) by me, than by him.

Lately: why ſay I lately? nay marry newly, and indeed a little before, (or a little while ago.)

Theſe things which we ſpake of a little before (or awhile ago) and which we ſpake of laſt, came all to one thing.

Concerning this I will ſhew you a little after (or a little while hence) what is my thought.

*Aliquanto.*

Somewhat otherwiſe than uſeth to be ſaid in the delivery of an art.

You expreſs your mind ſomewhat otherwiſe than you were wont to do.

† *Several Particles are elegantly conſociated with theſe two,* aliter *and* ſecus: *as,* longè ſecus (*taken notice of in this rule*) ſecus ac, ſecus acſi, ſecus atque, ſecus quàm.

*So* aliter ac, aliter atque, aliter &c, aliter quàm, aliter longè, *&c.*

*But theſe are not properly in this place to be conſidered, but elſewhere. In the mean while* multo *and* paulo *ſeem* (*and ſo do* aliquanto) *to be Ablatives, and not Adverbs, in regard they either expreſs the meaſure of diverſity, or have* tempore *underſtood with them, which one Example in this rule ſhews:*

——longo poſt tempore venit.

¶ *Adverbio*

¶ *Adverbia Comparativi & Superlativi Gradûs, adsciscunt Casus Comparativis & Superlativis assuetos subservire, sicut ante præceptum est: ut,*

Accessit propius illo.

Optimè omnium dixit. *Cic.*

*Legimus,* propius ad deos & propius à terris.

1. *Adverb. Grad. Compar*

He bought a house dearer (*carius*) almost by one half than he thought it worth.

This Country she is reported to have regarded more (*magis*) than all.

Truly you will go nearer (*propius*) by much this way.

By how much the nearer you are to death, by so much the more prepare to die.

I shot nearer the mark than you or him.

Methinks I see by so much the better (*melius*) as I am nearer unto death.

I speak somewhat less (*minus*) than I think.

I hate him worse (*pejus*) than a Dog or a Snake.

I hated this fellow much worse than I had done *Cledius*) himself.

I never meant you should stay at *London* above (*i. e.* longer than) (*diutius*) a year.

He did all that ever he could, that I might not be above a year in Provence.

By how much the longer she is away, by so much the more do I long after her, and desire her.

One hath more (*plus*) strength than another.

For any thing you sell, neither take nor ask more than reason.

† *Cut here the Ablative Case is said not to be governed of the Comparative Adverb, but of the Prepositon* præ *understood: as if* ocius dicto *were put for* ocius præ dicto; *and* dimidio carius *for* carius præ dimidio.

2. *Adverb. Grad. Superl.*

Very Eloquently spake many of the *Romans,* but the

*Multo.*

He perceives it to fall out much otherwise *(aliter)* than he expected.

When you come to examine the thing to the bottom, you will find it to be much otherwise *(aliter)* than is reported.

It would not be much otherwise *(aliter)* if he had the government of the state.

I had known you, whilest I was away foreseeing those evils much before *(ante.)*

Not much after *(post)* you were gone from me, came my Brother.

*Paulo.*

There are the same members in both the disputations, but divided and distributed a little otherwise *(secus)* by me, than by him.

Lately: why say I lately? nay marry newly, and indeed a little before, (or a little while ago.)

These things which we spake of a little before (or awhile ago) and which we spake of last, came all to one thing.

Concerning this I will shew you a little after (or a little while hence) what is my thought.

*Aliquanto.*

Somewhat otherwise than useth to be said in the delivery of an art.

You express your mind somewhat otherwise than you were wont to do.

† *Several Particles are elegantly consociated with these two,* aliter *and* secus: *as,* longè secus *(taken notice of in this rule)* secus ac, secus acsi, secus atque, secus quàm.

*So* aliter ac, aliter atque, aliter &c, aliter quàm, aliter longè, *&c.*

*But these are not properly in this place to be considered, but elsewhere. In the mean while* multo *and* paulo *seem* (*and so do* aliquanto) *to be Ablatives, and not Adverbs, in regard they either express the measure of diversity, or have* tempore *understood with them, which one Example in this rule shews:*

——longo post tempore venit.

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¶ *Adverbia Comparativi & Superlativi Gradûs, adduntur Casus Comparativis & Superlativis assuetos subservire, sicut ante præceptum est: ut,*

Accessit propius illo.

Optimè omnium dixit. Cic.

*Legimus,* propius ad deos & propius à terris.

1. *Adverb. Grad. Compar*

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By how much the longer she is away, by so much the more do I long after her, and desire her.

One hath more (*plus*) strength than another.

For any thing you sell, neither take nor ask more than reason.

† *Cut here the Ablative Case is said not to be governed of the Comparative Adverb, but of the Preposition* præ *understood: as if* ocius dicto *were put for* ocius præ dicto; *and* dimidio carius *for* carius præ dimidio.

2. *Adverb. Grad. Superl.*

Very Eloquently spake many of the *Romans*, but the

the moſt eloquently of all ſpake Marcus Cicero.

I have heard a good while ago, that you accuſe all undeſervedly, but me the moſt undeſervedly of all.

He does beſt of all, that meddles leaſt of all in publick affairs.

He that lives the worſt of all, can yet cenſure him that lives the beſt of all.

¶ *And here the Genitive is ſaid not to be governed of the Adverbs, but of* ex numero *underſtood: ſo as if* optimè omnium vixit, *were at the full of it,* hic homo ex hominum omnium numero vixit optimè.

¶ Plus *Nominativo, Genitivo, Accuſativo, & Ablativo, junctum reperitur: ut,*

*Liv.* Paulo plus trecenta vehicula ſunt amiſſa.

*Id.* Hominum eo die cæſa plus duo millia.

Plus quàm quinquaginta hominum ceciderunt.

Abierat acies paulo plus quingentos paſſus.

*Ter.* Dies triginta, aut plus eo, in nave ſui.

1. *Nominative.*

Sore was the battle, when above twenty thouſand were ſlain, and above ten thouſand taken.

This is not above the ſeventh year that is going on.

Why may not that ſeem probable, which above twenty men of wiſdom and honeſty do affirm?

Not above the twentieth part came to my ſhare.

Above twenty years are come and gone ſince I was in your parts.

2. *Genitive.*

He has no more wit than a ſtone.

More corn was demanded of them, than they had got by plowing.

My recovered fortunes bring me now the more pleaſures.

I have taken upon my ſelf more burden, than I ſee my ſelf able to bear.

The more work is done here, the more reward will be had hereafter.

3. *Ac-*

3. *Accusative.*

Let them not appear out above four fingers breadth.

Let them be so far distant from the wall, that it be not above a span wide.

He gave me above five hundred buffets.

He must needs look badly, that hath been sick above a year together.

The Governour saith, that it is not above five miles into Africk.

4. *Ablative.*

But he lived above a year together with you in Gaul.

I cannot deny but that he was away, yet not above two or three months.

Nor was he ever at *Rome* above three days space.

I am above thirty years old.

You have seen a protector of the commons falling by above twenty wounds received.

Why should you commend your garners above our binns?

There is more remaining than drawn out. *Ovid. Met. l. 5. v. 149.*

† *With the Nominative and Accusative after* plus *there is understood* quàm, *which is often expressed.*

Plus tamen vis patuit quàm voluntas patris, aut verecundia ætatis. *Liv. dec. 1. l. 1.*

Unâ literâ plus sum quàm medicus. *Plaut.*

Quod si manus ista plus valuerit quàm vestra dignitas. *Cic. Cat. 4.*

Quos prudentes possumus dicere, divinos nullo modo possumus, non plus quàm Milesium Thalem. *Cic. l. 1. de Div.*

Nunquam eum accusandum à me esse putavi, non plus quàm stipitem illum. *Cic. de Arusp. respons.*

*It governs a Genitive Case, as being an Adjective in the Neuter Gender put alone without a Substantive; and an Ablative, as being of the Comparative Degree, which requires after it an Ablative Case not only of the thing exceeded, but also of the measure of excess, and even of the matter wherein the excess is.*

Qui-

## *Quibus Verborum modis quæ congruant Adverbia.*

UBi, postquam, & cùm *temporis Adverbia interdum. Indicativis, interdum verò Subjunctivis Verbis apponuntur: ut,*

*Virg.* Hæc ubi dicta dedit.

*Ter.* Ubi nos laverimus, si voles, lavato.

*Virg.* Cum faciam vitulâ pro frugibus, ipse venito.

*Id.* Cum canerem reges & prælia, Cynthius aurem Vellit———.

*Hic prius Adverbium posterius conjunctio esse videtur.*

1. *Indicat. Ubi.*

When he shall not see me there, I am sure he will presently run back hither.

As soon as he shall see me, the old man will presently hurry me to the Hangman.

As soon as the wretch sees me get my living so easily, then begins the fellow to intreat me.

As soon as ever we set foot on land, immediately *Amphitrio*, chose some principal men to be Embassadors.

After the Ambassadors had brought word of these things, *Amphitrio* presently brings forth his Army out of his Camp.

*Postquam.*

After he heard that I stood at the door, he was troubled for fear I should find him in the house.

After that the poet perceived that his writing was watched, he grew more wary in what he writ.

After the Child was laid in the cradle, two snakes fly down, and immediately lift up their heads.

As

As ſoon as the girls ſaw that I was come, they forthwith cry out with joy, he is come.

As ſoon as I was told of the death of your Daughter, I burſt out into weeping.

† *The ſame Conſtruction hath* poſteaquam:

Poſteaquam introii, extemplo cognovi ejus morbum. *Ter. Hec.*

Poſteaquam juvenes peregrè ad ſe vidit, extemplo advocato concilio oſtendit. *Liv. dec.* 1. *lib.* 1.

Poſtea verò quàm ita & accepi, & geſſi magna impertia, ut nihil mihi deeſſe putarem. —— *Cic. Fam.* 3. *lib.*

Romæ quia poſtea non fuiſti quàm à me diſceſſeras, miratus ſui. *Cic. lib.* 1. *de Inventione.*

*Cum.*

Shall I not go? No not now truly when I am voluntarily ſent for?

I ſhall never forget that night, when I did promiſe you being awake.——

You had not read thoſe Letters when you writ theſe laſt.

There will come a time when you ſhall groan ſadly.

I wiſh I may ſee that day when I ſhall give you thanks.

2. *Subjunct.* Ubi.

As ſoon as the man ſhall be come with his maſter hither immediately get ye home.

As ſoon as the Moors ſhould have had perceived, that *Octacilius* was turned to defend the Coaſt of *Syracuſe*, they ſhould ſet upon *Lilibæum*.

After I ſhall have done this, then I will do that.

*Poſtquam.*

Seven years after that he had been Conſul.

The fifth day after that they had received anſwer from the *Senate*, they concluded.

Five months after he had ſold his Land, he repented his bargain, and would have bought it again.

*Cum.*

Now is the time, when

I had a great mind rather to have had been, than to be.

A few days after, when I least looked for him, he came.

A time there was, when men dwelt in Country houses, and had no City.

Then let him begin to reign over others, when he shall have given over to obey the most wicked lords, his own lusts.

The time will presently be here, when even himself that is wicked shall hate himself for his own wickedness.

† Cum *pro* dum (*whil-est*) *jungitur Subjunctivo* :

Hæc cùm scriberem, jam existimabam ad te orationem esse perlatam, *Cic. Att.* 15. 13.

Quod quidem cum hæc legerès, jam decretum arbitrabor fore. *Cic. Fam.* 10. 10.

¶ Donec *pro* quamdiu *Indicativo gaudet* : *ut*,

*Ovid.* Donec eram sospes.

*Id.* Donec eris felix multos numerabis amicos.

*Donec.*

As long as men shall be in the World, Princes shall never want parasites to flatter them.

I will never leave studying to do others good, while as I shall live ; for what good can I do when I am dead ?

As long as you had youth, and health you laboured and took pains ; now that you are aged and sickly, 'tis time to rest you.

As long as *Alphonso* fed the Birds, they continued flying about his ship ; but when he left feeding them, they left following him.

Whiles that fortune smiles upon you, many will favour you ; but if once she frown upon you, few will respect you.

¶ *Pro* quoúsque *nunc Indicativum, nunc Subjunctivum, exigit* : *ut*,

*Virg.* Cogere donec oves stabulis, numerúmque referre.

*Colum.*

*Colum.* Donec ea aqua, quam adjeceris, decocta ſit.

1. *Indicative.*

He never left perſuading him ſo far, till he forced him.

Till it was come to theſe times.

Till *Ilia*, the Royal prieſteſs, big with Child by *Mars*, ſhall bring forth two Children at a Birth.

2. *Subjunctive.*

It is of ſome concernment to the haſte which I make, not to wait till you come.

I will not leave till I ſhall have perfected it.

I am reſolved to ſtay at home till he ſhall be come back.

I ſhall not be quiet till I ſhall have effected what I promiſed you.

A pious man will not give over praying, till God ſhall in ſome manner have anſwered his Prayer.

¶ Dum, *de re præſenti, non perfectâ, aut pro* quamdiu, *fatendi modum poſcit:* ut,

*Ter.* Dum apparatur virgo in conclavi.

*Id.* Ego te meum dici tantiſper volo, dum quod te dignum eſt facis.

1. *De re præſenti.*

While as you are muſing on theſe things, ten months are gone.

You know the faſhions of Women: whileſt they are a dreſſing, whileſt they are a combing, 'tis a years time.

Whileſt I am reckoning up theſe things with my ſelf, the maid in the mean time is ſent for.

While as theſe things are a doing, none of us heard your wife neither groaning nor crying out.

Whileſt ſupper is getting ready, let us go read or pray.

2. *Pro* quamdiu.

It is my deſire, both that you always ſhould be in health, and at leaſt while as you are here.

Whileſt you can, whileſt you may, ſee to it that you ſet not your ſelves a harder condition than is intended you.

So long as you are here, so long they forget themselves.

Whilest a knave believes his wickedness will be discovered, so long he is careful: remove that fear, and he will instantly fall to his wickedness again.

I shall be willing that you be called my Scholar, so long as you do nothing to shame your master.

¶ Dum *pro* dummodo *aliàs Potentiali, aliàs Subjunctivo nectitur: ut,*

Dum prosim tibi.

Dum ne ab hoc me falli comperiam.

1. *Potential.*

So things may be as they are, let them feign words at their pleasure.

Vertue forbids to regard fortune, so that faithful dealing be performed.

They protested that they would refuse no danger, so be that province might by them be restored to *Cæsar.*

——so you leave it to us, to draw as much out of a little.

2. *Subjunctive.*

Let him do it often so be that he do it not when he is wearied.

I desire any thing, so I may not be chousèd by this fellow.

If I yet seem to any one to have been somewhat sluggish, I matter it not so I seem not so to you.

Lay what burden you please upon my Estate, provided you lay none upon my Conscience.

¶ Dum *pro* donec *Subjunctivo tantum: ut,*

*Virg.* Tertia dum Latio regnantem viderit æstas.

He thought it seven years till he saw the money.

——and he would have stood there, till the remainder of the Tempest should cease raging.

They staid a few days till their fellows should come to them.

I still restrained my self, till

till I could bring the buſineſs to that paſs, that I could effect it.

† *That* dum *for* donec *may have an Indicative Mood after him, ſeems likely by theſe Examples:*

Tityre, dum redeo, brevis eſt via, paſce capellas. *Virg.* 1. *Ecl.*

Ego in arcano operior, dum iſta cognoſco. *Cic. Att.*

Concedam hue intro atque expectabo dum venit. *Ter. Eun.*

Aliquò hinc mihi eſt abſegandus, dum parit Philumena.

¶ Quoad *pro* quamdiu, *vel Indicativis vel Subjunctivis; pro* donec, *Subjunctivis ſolis adhibetur: ut,*

Quoad expectas contubernalem?

*Cic.* Quoad poſſem & liceret, ab ejus latere nunquam diſcederem.

Omnia integra ſervabo, quoad exercitus huc mittatur.

1. *Pro* quamdiu *Indicat.*

As long as he was in the City I withſtood his deſigns.

He made reſiſtance as long as he was able.

He helped the Ship as long as he could.

So long ought you to be willing, as it ſhall not repent you how much you profit.

While as I thought I ſhould go forth into a province, what things I made offer of to you I believe you remember.

2. *Subjunctive.*

I was ſo brought by your Father unto *Scævola*, that as long as I could and might I would never have gone from the old mans ſide.

Your admoniſhing me to keep my ſelf free as long as I may, is pleaſing to me.

I would not have my ſelf be a Captain in the Civil War, as long as there was any treating for peace.

2. *Pro* donec *Subjunct.*

——— ſo that you can think your ſelves ſafe, till the reſt of the Company ſhall be come up.

I will do my endeavour to keep all ſafe, till

an Army be ſent hither.

I thought it moſt convenient to ſpend thoſe days, till he ſhould come together with *Pompey*.

I ſhould ſit waiting till I ſhould be called.

† Quoad *pro* quouſque *Interrogativè ſumptum Indicativo gaudet.*

Senem quoad expectatis veſtrum? *Ter. Phor.*

¶ Simulac, ſimulatque, *Indicativo & Subjunctivo adhærent: ut,*

Simulac belli patiens erat.

*Virg.*——ſimulatq; adoleverit ætas.

1. *Indicat.* ſimulac.

As ſoon as Verres ſet foot on his province, he preſently ſent Letters to Meſſana.

As ſoon as they heard of the ſucceſs, they were filled with joy.

Every living Creature, as ſoon as it is born, minds that, how to preſerve it ſelf.

As ſoon as the ſound of the Trumpets was heard, the Army forthwith went out into the field.

2. *Subjunct.*

As ſoon as ever we ſhall begin to be young men, we ſhall think our ſelves to be old men, and grow proud.

As ſoon as ever they ſhall ſee an Army of *Romans* in *Greece*, they will be afraid, and yield to any terms.

It is more fit for the training up of young men, that as ſoon as the caſe be put, they may have whither to retire themſelves.

1. *Indicat.* ſimularque.

As ſoon as ever there is any ſuſpicion of an inſurrection, preſently our arts are huſh'd.

As ſoon as that ſtallion heard pleaſure ſo much commended by a Philoſopher, he whinnied.

As ſoon as he was gone out of the ſhip, he did what he could to have *Dion* come forthwith to him.

2. *Subjunct.*

You will do me a very great favour, if as ſoon

as

as you ſhall have got it, you will write me word.

I remember that *Scævola* when he was very old and ſickly, did daily, as ſoon as it was light, give free admittance to all to come to him.

As ſoon as I ſhall have read your Letter, I will return you an anſwer.

† Simul ut *hath both Moods after it.*

Simul ut accepi à Seleuco tuo literas, ſtatim quæſivi è Balbo. *Cic. Fam. lib. 6.*

Omne animal ſimul ut ortum eſt, & ſeipſum, & omnes partes ſuas diligit. *Cic. 2. de Fin.*

Facilè ut appareat noſtros omnia conſequi potuiſſe, ſimul ut velle cœpiſſent. *Cic. Tuſc. 4.*

Ego ad te ſtatim habebo quod ſcribam, ſimul ut videro Curionem. *Cic. Att. lib. 10.*

¶ Quemadmodum, ut, utcunque, ſicut, *utramque modum admittunt: ut,*

*Eraſ.* Ut ſalutabis, ita & reſalutaberis.

Ut ſementem feceris, ita & metes.

1. *Indicat.* quemadmodum.

But thoſe who were afraid of *Clodius's* laws, how (*quemadmodum*) have they kept the reſt?

But how have you corrupted the publick Records?

As a fellow hath part in a followſhip, ſo an Heir hath part in an Inheritance.

He ſpared a man that was his friend, and as I have heard him ſay, one near allied to him.

*Ut.*

Nevertheleſs go you on as (*ut*) you do, to make up this match.

They ſay that the man, as being a furious perſon, anſwered madly enough.

He, as he was always open hearted, made no excuſe, but confeſſed.

*Utcunque.*

According as (*utcunque*) the wind ſtands, ſo the ſail is turned.

The perfect Orator, howſoever we will have himſelf ſeem to be affected, ſo he will apply a certain tone of voice.

Howe'er it be, it will be of use to take care for a remembrance of things done.

*Sicut.*

I have so set forth these things as (*sicut*) they were done.

Suffer ye me (as the Poets are wont) to pass by my one calamity.

The height of all great Arts, as of trees, delights us; the roots and stocks not so.

2. *Subjunct.* quemadmodum.

They never take pains how (*quemadmodum*) they may prove what they say, but how they may explain themselves by saying.

Methinks I see after what manner he will often be making a fool of you, who finds that he once can securely abuse you.

——that as true friends be affected towards themselves, after the same manner they should be towards their friends.

*Ut.*

I will take care for it, that (*ut*) ye may be in perpetual peace.

My Mistress bad me intreat that you would come to her.

I took so much grief as that I, whom it behoved to comfort others, stood in need of comfor: my self.

Though I may want power, yet my will is to be commended where I design good.

I shall not regard him at all, as being one who sets me at nought.

*Utcunque.*

Have a care to second what I say, according as (*utcunque*) there may be need of words.

However it might go, it was thought good to attaque the Enemy in that very unequal ground.

Nevertheless however it may go, I am still resolved to pursue my intent.

*Sicut.*

As he had gone to the Oracle, and done sacrifice Crowned with a Lawrel Crown, so he commanded him to go abroad his Ship.

Upon

Upon hearing of the news he grew into such a passion, that he raved, and stamp'd, and foam'd again, as he had often done.

¶ Ut *pro* postquam *Indicativo jungitur: ut,*

Ventum est in urbem.

After I left the City, I missed not a day but I writ to you.

*Philip*, after he had yesterday given me a visit, went presently to *Rome*.

As soon as he was got in, he drew his sword.

It is now a year since he had his repulse.

After we were got into *Pontus* the Ister was frozen over three times.

¶ Quasi, ceu, tanquam, perinde ac si, haud secus ac si *quum proprium habent verbum Subjunctivo apponuntur: ut,*

Tanquam feceris ipse aliquid.

*Ter.* Quasi non norimus nos inter nos.

*Quasi.*

I will make as if (*quasi*) I had been present.

Now are you afraid, as if you had never been by.

As if you had any need of this father.

As if that was the business now in hand, who of so great a multitude killed him.

Just for all the world, as if the events of things, and not the Counsels of men were punished by the Laws.

*Ceu.*

As if (*ceu*) forsooth I were ignorant of it, that even a Woman writ against *Theophrastus*.

The cross winds conflict together as it were with a certain whirlwind.

We commonly talk of Heaven and Hell, as if they were only things to be talked of.

*Tanquam.*

As if (*tanquam*) Asia was shut up, so is nothing brought to us.

As if there were no other World, so we live in this.

We faint and sluggish ones hear the cry of the

fighters, and the clashing of the weapons, as if we had neither Hands nor Arms.

A sort of dull inconsidering persons, hear and see the miseries coming upon their Country, as if they had neither Heads nor hearts, either to perceive them or be affected with them.

*Perinde ac si.*

What things are very difficult, are often so to be accounted of, as if (*perinde ac si*) they could not be affected.

As if they had got the Victory, not by fortune, but by valour so they brag.

He is as brag, as if he had already passed the *Alpes*.

Because you write nothing to me, I shall reckon it all one as if you had written, that there was nothing.

They are as imperious as if they had been a whole year in command.

They trembled as if they had been surprized by an Ambuscade.

*Labeo* saith, it is to be accounted all one, as if the Woman her self had promised.

*Perinde atque si.*

He is accounted of all alike, as if (*perinde atque si*) he had been acquitted in Judgment.

He is in all points accounted of, as if he had never been pawn'd.

He is not in that case, that he should be all one accounted of, as if he had never been mine.

*Perinde tanquam si.*

This is all one as if (*perinde tanquam si*) I should say that my name were *Julius*.

*Perinde quasi.*

As if (*perinde quasi*) they kept them to be condemned.

*Perinde quasi si.*

If a servant do an injury to a servant, he must be dealt withal as if (*perinde quasi si*) he had done it to his Master.

*Non secus ac si.*

I will deal with you, O Servius, no otherwise than as if (*non secus ac si*) you were my Brother.

My kindnesses towards you shall hold on all alike,

like, as if I had ſeen you. I would have you write to your people, that your Books may be as free for me to come at, as if your ſelf were by.

*Nunquam ſecus ac ſi*

I never accounted of her otherwiſe, than as if (*nunquam ſecus ac ſi*) ſhe had been my own Daughter.

*Neque ſecus atque ſi.*

Nor otherwiſe than as if the Enemies were at hand.

*Non ſecus quam ſi.*

It is no otherwiſe than as if I ſhould come from Acheron.

*Haud ſecus quam ſi.*

No otherwiſe than as if he had fallen into an Ambuſcade.

They ſwear, in no otherwiſe trembling, than as if they ſaw *Hannibal* Conqueror.

He brought her up with a great deal of care, as if ſhe had been his own Daughter, not much otherwiſe (*quaſi ſi- - - non multò ſecus,*) *Plaut. Caſin.*

¶ *Alias copulant conſimiles caſus: ut,*

*Novi hominem tanquam te.*

Arridet mihi quaſi amico.

*Haud ſecus quam.*

All the concerns of the Enemy were known to him no otherwiſe than (*haud ſecus quam*) his own.

Fear diſperſed the reſt of the ſhips, no otherwiſe than the ſtorm had done.

*Tanquam.*

Glory follows vertue, as the ſhadow the body.

What neceſſity is there for it, ſo to bring pleaſure into a council of vertues, as a whore into an aſſembly of matrons?

*Ceu.*

Creatures, which live always buried under ground like moles.

*Quaſi.*

We look upon ſuch little blots, as (*quaſi*) certain freſh wounds of the records.

Let us leave thoſe who call all things uncertain, as deſperate folks.

*Perinde ac ſi.*

That which is caſt into

to a dry ſoil, and harrowed in all one as if (*perinde ac ſi*) it were laid up in a barn, is not marred.

*Perinde atque.*

Of theſe, all alike as (*perinde atque*) of ſervants examinations muſt be had, and puniſhment inflicted.

*Perinde quam.*

He was ſo troubled at nothing as (*perinde quam*) the anſwer of *Aſcletarion* the Mathematician.

*Perinde quaſi.*

As if (*perinde quaſi*) they did account theſe things an Honour, not a prey.

¶ Ne *prohibendi, vel Imperativis vel Subjunctivis præponitur: ut,*

*Virg.* ——— ne ſævi magna ſacerdos.

*Ter.* Hic nebulo magnus eſt, ne metuas.

1. *Imperative.*

Do not intreat me: do not deny it.

Doubt not, for you ſee true things.

Let not a Whore have a Golden Crown.

Do not Torment your ſelf for things that cannot be help'd.

Away, do not ſwear, I do ſufficiently believe you.

Do not cry, do not keep things in ſecret, fear not.

2. *Subjunctive.*

What is no concernment of yours, take you no care for that.

Never fear but that good works ſhall have a good reward.

Bring not the felicity of many years into one hours hazard.

Do not afterwards lay the blame on me, when againſt my own advice you have prejudiced your ſelf.

Do not ſay thoſe things you know to be falſe, or cannot prove to be true.

Make no words, ſiſter, I know what you mean to ſay.

¶ Ne *pro* non *cæteris modis inſervit: ut,*

Sed ne viam, ſi tibi concedo. *Cic.*

Cave ne titubes. *Hor.* 1. *lib. ep.* 13.

Peto

Peto à te, ne ed à me quæras! *Cic.*

Ut ne longiùs abeam. *Cic.*

Rogo te, ne demittas animum, neve te obrui tanquam fluctibus, finas. *Cic. ad. Q. Fr.*

Te obsecro, ne hanc à te segreges. *Ter. And.*

Nunc te oro ut ne ducas. *Ter. And.*

I have used my son not to hide those things from me.

Care must be taken, that the punishment be not greater than the fault.

She her self, I believe, has a care not to be let in.

I have got fishes to my mind; I must have a care that they be not marred.

I beg of you, that you would not think that it is out of forgetfulness of you that I write not so often to you as I used.

And truly though *Thais* her self made request, that he would not do it, yet he did it.

Did I not say that there would be this ado?

¶ *Adverbia, antecedente casu, transeunt in Præpositiones: ut.*

*Juv.* Cantabit vacuus coram latrone viator.

¶ *Where note, that Prepositions when they be set without a Case, or else do form the Degrees of Comparison, be changed into Adverbs.*

I have used my Son not to hide these things from me, which others do unknown to (*clanculum*) their Fathers.

Far from (*procul*) the City, far from trouble.

A place far off from the walls, is safer than one near them, in the time of an assault.

That is far from the truth, which most men have believed.

They who dwell far from the Sea, are not likely to be cloyed with Sea fish.

Not far from the Forest of *Doesburgh* is a fair and strong Castle.

In came *Perseus* into the

the Camp, with (*simul*) his Son in a mourning weed.

The Citizens of *Trallis* were sent over together with the Magnesians.

† *The Construction of* simul *and* procul *with an Ablative Case, may be solved by understanding* cum *and* à: *but by what that of* clanculum *and* procul *with an Accusative Case may be solved, is not so Obvious.*

# *De Conjunctionum Constructione.*

*Conjunctiones Copulativæ & Disjunctivæ, cum his quatuor*, quam, nisi, præterquam, an, *similes omnino casus nectunt*: *ut*,

Socrates docuit Xenophontem & Platonem

Utinam calidus esses aut frigidus

Albus an ater homo sit, nescio

Est minor natu quam tu.

Nemini placet nisi (*vel* præterquam) sibi.

¶ *Conjunctions Copulatives and Disjunctives and these four*, quam, nisi, præterquam, an, *couple like Cases*: *as*,

Xenophon & Plato fuere æquales.

1. *Copulative* Et.

In that Lieutenancy he highly approved himself, both to confederates and Citizens

There be other Philosophers, and they truly great ones, who say these things.

We have need of your Authority

Authority, and Counſel, and favour alſo.

Vertue it taught men by inſtructing and perſuading, not by Threats and Violence.

Some forget, becauſe they cannot remember, and ſome, becauſe they will not remember.

*Et Et.*

Queen Money beſtows both birth and beauty.

Would you change your mind and manners, it would be more both for your good and ours.

This I think commodious both for you, and for my Reputation.

*Et que.*

It becomes me to have both Actions and manners like his.

*Que et.*

Conſolations uſed by the wiſeſt men, and committed both to memory and writing, are fit to be uſed to the diſconſolate.

*Que.*

Arms and the man I ſing, who firſt came from *Troy* to *Italy*.

And truly he ſaid he would go into the City, and would go out of the City, when he had a mind.

She takes up a courteous mind and meaning towards the *Trojans*.

Did I ever take up Arms againſt God or my King? God forbid.

*Quaque.*

Had I done ſo, I had deceived my ſelf moſt of all forſooth, but him too next.

*Ac.*

In all dutifulneſs, and rather piety towards you, I give ſatisfaction to all other perſons, to my ſelf by no means.

We have no reaſon to complain of you if that be a law, and not the voice of your wickedneſs and cruelty.

A man all his life long alike dear to the fathers and people.

*Atque.*

She calls both the gods and ſtars cruel

From all the banks darts were caſt into one, and that a narrow place.

Being left by him in watch Towers, and Ambuſcades, they ſtuck upon our

our head and ſhoulders.

He had beaten the maſter himſelf, and all the Family to dead.

*Cum Tum.*

Many times when I think to be beſt, I diſpleaſe both my ſelf and others.

We are miſerably unprovided of men and money; and if ſo, then very unfit to engage in a War.

I have made an end of both with grief, and alſo with ſhame.

A man excelling both in Wit, and alſo in Learning, cannot but be in the heart and eyes of all good men, if he be alſo vertuous.

2. *Disjunctive* Aut.

The thing it ſelf will either invite or dehort, either my ſelf or ſome other perſon.

What either man, or indeed God, do you think will be helpful to you?

For other things I aſſent unto *Craſſus*, leſt I ſhould detract either from the race, or art, or glory either of C. *Lælius*, or this perſon.

What ſhould I ſpeak of the greenneſs of Meadows, or the orders of Trees, or of the figures of *Olive* yards?

In an hours time comes either a quick death or a joyful Victory.

*Vel.*

Who will read theſe things, either two or none?

So long as ſhe was either chaſt or unminded, ſhe lived in good repute.

Which of us cannot go to his own grounds, and go to viſit Country affairs, either for the ſake of fruit or pleaſure?

In theſe, either roughneſs of things, or difficulties of the times, who thinks it not beſt to keep in?

M. *Furius*, whom you recommend to me, will I make either a King of *Gaul*, or *Lepta*'s Lieutenant.

*Ve.*

The Poet fails, when he gives the ſpeech of a wiſe man to a wicked man or a fool.

Two or three of the Kings

Kings Friends are very Rich.

Two or three hours after the assembly was done, came Letters.

To conclude with an inflaming or a quenching speech, as occasion is, is Orator like.

Not a limb of the commonwealth shall you find, which is not broken or weakened.

*Seu.*

What a fortunate man is he, to have such messengers, or rather Post-Horses?

Whether through anger, or hatred, or through a pride imbred in his nature, he gave not a word.

If any one shall consult on peace, I have what to say, whether of granting it to, or of receiving it from, the Enemies.

Nor is that man of ours to be approved of, if it be true that Queen *Lubeo*, or any else, being appointed Umpire, betwixt the *Nolanes* and *Neapolitanes*, put a trick upon them both.

*Sive.*

If there be any who thinks, that whether the vain hope of *Posthumus*, or unadvised reason, or, to say the worst, rashness, be to be found fault with-al.———

Whether she be his wife or his miss, she is with Child by *Pamphilus*.

Whether it be midnight or twilight, it is time to go to Bed.

It matters not much, whether it be this or that way done, so it be done.

I would fain know how *Roscius's* goods could be sold by that Law, whether it be the Valerian or Cornelian.

Nothing is more confounded than this departure from the City, or rather most filthy flight.

*Met.*

If neither you nor I have done things, we must not streight reject our Children because they do them.

As the World goes with us now, we can neither abide our diseases, nor our cures.

Your

Your affairs are so distracted, that as you write they have neither head nor feet.

None of your vertues neither is more grateful nor more admirable than compassion.

*Neque.*

He has peace neither by Land nor by Sea, that robs on both.

Whilest you think to keep in with both parties, you are out with both, and are trusted neither on this side nor on that.

There are no strifes nor Controversies, which can quite break Christian Charity.

He was wont to say, that he would have those things which he writ, to be read neither by the most unlearned, nor by the most Learned.

Neither did the infantry though weary, nor the cavalry though few and tired with labour, want will or courage to fight.

*Neve.*

Let no man neither living nor dead, by his word or example draw us to live otherwise than Christ taught and lived.

*Neu.*

They beg of them, that they would neither deliver up themselves, nor Cn. *Pompey* their General, to their enemies to be punished.

3. *Quam, nisi, præterquam, an. Quam.*

Nothing in the World was ever more sweet to me than my Brother.

That there is a great deal of sweetness in vertuous living, I know it more by trying it, than by hearing of it.

I had rather he would make use of my Liberality than his own Liberty.

There are more killed by kindness than by unkindness.

Do you yet think, that these fopperies are of more account with me than the ornaments of Vertue?

I found it more by wanting than by enjoying.

It is easier to forgive true

true enemies than falſe friends.

I make him as quiet as a Lamb.

Do you think then that Southſayers are rather to be believed than Phyſicians?

*Niſi.*

I will truſt the money with no body but himſelf.

We can ſee vertue with none but the eyes of the mind.

He denies any man to be good, except a wiſe man.

Who do you think ſhe has a Child by, but him ſhe was married to?

What Citizen ever, except my ſelf, did the ſenate recommend to foreign nations?

Who but your ſelves told it me?

What but prayers is remaining to Chriſtians under Perſecutions?

Nothing is wanting here but Verſes.

I have a mind to nothing elſe but *Philumena.*

† *If that of Plaut. in his prologue to Menæch.* (Ei liberorum niſi divitiæ nihil erant) *ſeem to couple divers Caſes,* liberorum *and* divitiæ, *it may be anſwered:*

*Firſt, that the coupling is of* nihil *and* divitiæ, *not of* divitiæ *and* liberorum.

*Secondly, that* niſi *is put there for* ſed *or* veruntamen; *as if read thus,* Ei nihil erat liberorum, ſed divitiæ erant ei.

*Præterquam.*

They could by nothing grow up into one body of a people, but by laws.

For ſo great things I ask no mark of honour or rewards, but your eternal remembrance of this day.

Cold water caſt on, beſides the head, is good alſo for the ſtomach. *Celſ.*

*An.*

Whether is that your fault or ours, if you will neither hear reaſon, nor do reaſon.

It is of concern who they be that hear, the ſenate, or people, or judges, or many, or few, or one by one.

It

It is queſtioned whether number be to be obſerved in the whole period, or onely in the beginnings, or in the ends, or in both parts.

Tell me this which I ask you, whether you drink white Wine or Aligant.

Whether do ye not know the Enemy, or your ſelves, or the fortune of both people?

They make a Queſtion, whether it be honeſt or filthy to be done.

¶ *Excepto ſi caſualis dictionis ratio aliqua privata repugnet, vel aliud poſcat: ut,*

Emi librum centuſſi & pluris.

Vixi Romæ & Venetiis.

*Hor.* —— in Metii deſcendat judicis aures, Et patris, & noſtras——

¶ *And ſometimes they be put between divers Caſes: as,*

Studui Romæ & Athenis.

Eſt liber meus & fratris.

Emi fundum centum nummis & pluris.

I gave no Letters to them but for (*ad*) you.

Whoſe are theſe cattle, tell me? Whether are they *Melibœus's*?

Whoſe is this Book, mine or *Peter's*? I think neithers.

Did *Cicero* accuſe *Verres* of Theft, or of Sacrilege, or of both? Of both.

Are you accuſed of Adultery or Fornication? Of neither, but of a quite different crime.

Know you what crime *Theagenes* was condemned for? For none that I know of, though he was accuſed of many, and thoſe moſt heavy ones, and far other than he was guilty of.

It will be a piece of gratitude in you, if being by a friend warned of one fault which you are accuſed of, you warn him of another which he is condemned for.

They mount up to commands and Honours, through Robberies rather than any good arts.

Where have you been all this Summer, that I have not

not ſeen you? I have been both at *London* and *Paris*.

It is hard to ſay whether better breeding be got at *Padua* or *Venice*.

† *But the Examples of this Exception, and moſt, if not all, that are produced, being Elliptical, if what is wanting in them be ſupplied, will appear agreeable to the rule: as,*

Emi librum pro centuſſi, & pro pluris æris pretio.

Vixi in urbe Romæ, & in Venetiis.

In Metii deſcendat judicis aures, & in patris auris, & in noſtras aures.

*So,* nullas dedi illis literas præterquam quas dedi illis ferendas ad te.

Cujum pecus? An pecus Meliboei?

Cujus eſt hic codex? An codex meus? An codex Petri?

Accuſavitne Cicero Verrem de crimine furti? An de crimine ſacrilegii? An de crimine utroque? &c.

*And where there is a real difference of Caſe, there will be found an alike difference of Conſtruction: as,*

Mulier reverendi admodum vultus, & oculis ardentibus, *&c.* (*in Boeth. lib. 1. de Conſ. Phil.*) *will be,* Mulier reverendi admodum vultus, & cum oculis ardentibus, *&c.*

*So.* Gens ſtridoris horrendi hirtis corporibus, (*in Plin. lib. 7. cap. 2.*) *will be,* Gens ſtridoris horrendi cum hirtis corporibus.

*So,* Aſcendunt ad imperia & honores, per latrocinia potius quam ullis bonis artibus; *will be,* Aſcendunt potius per latrocinia, quam aſcendunt ab ullis bonis artibus.

*For with Relation to* means *it may be indifferently ſaid,* Aſcendunt per, *or* à, ab, è, ex.

¶ *Conjunctiones Copulativæ & Disjunctivæ, aliquoties ſimiles Modos & Tempora conglutinant: ut,*

Recto ſtat corpore, deſpicíque terras.

¶ *Conjunctions Copulatives and Disjunctives moſt commonly*

*commonly joyn like Moods and Tenses together: as,*

Petrus & Joannes precabantur & docebant.

No man lives more a friend to me than (*ætque*) he is

Nor indeed did he only say this, but himself both thought and (*et*) did it.

Let the *Academians* give over maffling in the mouth, and (*que*) let them dare to speak out, and with a clear voice that a blessed life will descend into the Bull of *Phalaris. Cic.*

While there was odds in the battel, and there fell many about him, and were wounded, he bethinks himself how an assembly of the people may be had, and yet (*nec*) *Herodotus* not be at it.

Why, but neither shall you have her, nor (*nec*) will I suffer it.

I neither know what to do, nor (*neque*) what to answer.

Nor do I wonder, and (*et*) I do rejoyce.

But when he saw himself hardly expos'd to the *Barbarians*, and (*neque*) stuck nevertheless for all that in the disengageing himself of all troubles, he made no matter of free-booting.

I beg of you, that you would neither put this Woman away from you, nor (*neu*) forsake her.

How comes it to pass, that no man lives content with that condition, which whether reason hath given him, or fortune cast upon him?

¶ Aliquoties *autem similes Modos, sed diversa Tempora: ut,*

*Ter.* Nisi me lactâsses amantem, & vanâ spe produceres.

Tibi gratias egi, & te aliquando collaudare possum.

¶ *And sometimes divers Tenses: as,*

Et habetur & referetur tibi à me gratia.

Corn was very dear last week and will be dearer next week if the draught hold.

Let

Let them grant that theſe were good men, and (*neque*) yet truly will they not do that.

Whether you love me or (*ſive*) hate, I make no great matter of it, unleſs your ſelf were a better man.

Neither ſhall I do it, nor (*neque*) do I think that I can do it affectionately enough.

I have been kind to you hereto fore, and (*atque*) I will ſtill be, unleſs you ſhew your ſelf unworthy.

I wiſh you may be hereafter more wary, than heretofore you have been.

I was confident and had perſuaded my ſelf, that all things would be quieted amongſt you.

† *Nor are different Tenſes only of the ſame Mood couplet by Conjunctions, but different Moods too: as,*

Et me hac ſuſpicione exſolvam, & illis morem geſſero *Ter. Hec.* 4. 2.

Tecum habita, & nôris quam ſit tibi curta ſupellex. *Perſ. Sat.* 4.

Ac Hiſtoria non ceſſerit Græcis: nec opponere Thucydidi Saluſtium vereor. *Quint.* 10. 1.

## *De Modis Verborum Conjunctionibus Conjunctorum.*

ETſi, tametſi, etiamſi, quanquam *in principio orationis Indicativos Modos, in medio Subjunctivos, ſæpiùs poſtulant; quamvis & licet Subjunctivos frequentiùs: ut,*

Etſi nihil novi afferebatur.

Quanquam animus meminiſſe horret.

*Virg.* Quamvis Elyſios meretur Græcia campos.

*Ovid.* Ipſe licet venias Muſis

Musis comitatus, Homere?
Nil tamen attuleris, ibis, Homere, foràs.

† *What we are to understand here by* in medio *is uncertain. Cooper understands it to mean* in secundo loco; *yet possible it means in the body, or middle, or latter part of a period; where we find often a Concessive without an Adversative.*

Etsi *cum Indicativo in principio.*

Though (*etsi*) every one hath his own measure, yet many have too much rather than too little.

Though (*etsi*) themselves were not vanquished, yet they accounted the overthrow of the men of their nation as their own.

Though (*etsi*) I am afraid it should be a filthy thing to be afraid, yet this new form of judicature affrights my eyes.

Though (*etsi*) men differ from beasts in many other things, yet in one thing most, that men have that reason which brutes are without.

Though (*etsi*) I have had wrong done me, yet rather than go to law I will put up the injury.

Though all find a want of his respects towards me, yet did I defend *Antony* in the Senate most earnestly.

Etsi *cum Subjunctivo in medio.*

Wherefore I would desire, that though I hope I shall have got some way whilest you are Reading these things, yet you would send Letters to meet me.

This *Clinias*, though he too have enough to do about his own business yet has he well and chastly brought her up.

And, first, that wherein you say *Dicæarchus* is not agreed to, though it hath been most earnestly desired by me, and even with your good liking, yet is it not with all my striving brought to pass.

Etsi *cum Indicativo in medio.*

I would to *Rhodes* for the Childrens sake, thence

at

as ſoon as can be to *Athens* though the *Eteſiæ* blow ſtiff againſt us; but to be ſure I will, whileſt theſe are Magiſtrates, whoſe good affection I found in the ſupplitation.

I would have you unfold theſe things to me, and aſſiſt me with your advice; though I do think that you by this time do grow warm there: but yet, what you can.

I do not grant you this, though you be Father to him

I ſuffer for my temerity, though what temerity was it?

When as you had writ to me before, that the Conſular Princes were graced with your conſent; though I feared what would come on't, yet I hoped ye would at length ſeem ſomething more wiſe.

Etſi *cum Subjunctivo in principio.*

Though I had been utterly bereft of them, yet age it ſelf would afford me a great comfort.

Though ſome part being circumvented ſhall fall, yet they hope the reſidue may be ſaved.

But though he may not be able, nevertheleſs conſideration ought to be had of that which he hath done.

Though it be certain who is the ſmiter, yet examination muſt be taken.

Though ſhe be not the Landlady, nevertheleſs ſhe may have an action of dowry. *Trypho.*

Tametſi *cum Indicativo in principio.*

Though it be grievous, yet it ſeems poſſible in ſome meaſure to be born.

Though he were a friend to truth, yet he did not ſeem ſo inclinable by nature unto mercy.

Though I did allow of his Eloquence, yet I did not fear it.

But though I Wrote before what things I did think ought to be writen, yet at this time I thought

you were briefly to be put in mind.

Though the cauſe requires it, yet becauſe it but requireth, and doth not with earneſtneſs demand, I will paſs it by.

Though it be a pitiful caſe, yet I can in ſome meaſure pardon him that ſhall accuſe this man.

Tametſi *cum Subjunctivo in principio.*

Though he were in affection yours, yet in action he could not ſhew it.

Although all ſhall be offended, yet will not I. *Hier.*

Tametſi *cum Indicativo in medio.*

*Peter* ſaid unto him, though I ſhould die with thee, yet will I not deny thee.

Who refuſeth this, though in word he may not dare, yet in deed he doth confeſs the crime.

Be it that you are not able to produce a reaſon, though I ought forthwith to call you, yet I will not ſtand upon terms of right.

Tametſi *cum Subjunctivo in medio.*

I remember it, though you do not put me in mind of it.

He is afraid of them, though he carefully diſſemble it.

You deaf me with telling, though I underſtand it.

Truly I ſhould not believe the things which I ſpeak, though I ſhould commonly hear them.

Etiamſi *cum Indicativo in principio.*

Though many ſhall contend with me about this, yet ſhall I eaſily overcome them all.

Although proper Arts be not uſed, yet is it eaſily declared.

Etiamſi *cum Indicativo in medio.*

That wit oftentimes, though it be not nouriſhed by induſtry, is yet forcible by its own ſtrength.

As a Bullock follows the herd, ſo will I good men, or thoſe who ſhall be called good, though they be ruined

For that truth, although it be not pleaſant, yet it is grateful to me.

Or

Or if it be ſo, that whileſt one follows gravity, he flies ſubtilty; on the other ſide, another would have himſelf more witty rather than more elegant, though it be in ſome tolerable kind, yet is it not in the beſt, ſith what hath all praiſes, that is the beſt. *Cic.*

Etiamſi *cum Subjunctivo in principio.*

Though by the order of the Husband the dowry be given to another, yet is the Husband obliged for the dowry.

Though he were not toward us, ſuch as he is, yet would he ſeem a perſon to be reſpected.

Though there be much difference between the cauſes of the arms, yet there will not be much between the Victories.

When the Enemies forces are near hand, though no inrode may have been made, yet cattel are forſaken, *&c. Cic.*

I hoped, though your honour were cheap in your eſteem, yet that your ſafety would be dear.

Etiamſi *cum Subjunctivo in medio.*

Out of that money, though the Prætor might deſire it, yet that no deduction might be made, it was in a good meaſure in your power.

Herein I ſhould be confident of my cauſe, though I pleaded not before the Senate of *Rome* but *Carthage.*

You may brag as much as you pleaſe for me, that you would have delivered the province to *Ceſar*, though you had been prohibited by *Varus* and ſome others.

Nevertheleſs it ſpringeth our from friendſhip, though you may not have followed it.

Quamquam *cum Indicativo in principio.*

Though I had not ſeen him, yet had I heard it of his moſt familiar friends.

A man is innocent; nevertheleſs though he be without blame, yet he is not without ſuſpicion.

Though the very conſolation of your Le ters is moſt acceptable to me,

yet, I received that benefit from your Letters——— *Cic.*

Though I had many times heard it from my uncle, yet being a very young man, I often enquired many things of him.

Although if it be lawful I differ from him about the forehead. *Quint.*

Quanquam *cum Subjunctivo in principio.*

Though all sweet things may by the sense of the body be judged to have reference to the mind, nevertheless——— *Cic.*

Though they might think that the matter was so, yet that they might the more easily praise us——— *Cic.*

Though a freed man can have no action of trespass against his Patron——— *Ulpian.*

Though I shall have made some stay, that I might not meet with an interdict———

Quanquam *cum Indicativo in medio.*

Shew me the writing-what money you provided ——— what the matter should be; though I ought not to demand of you these Letters.

All will be well with us; though with whom do I talk? With a most gallant person, *Cic.*

Wherefore this, Sulpitius, I tell you; though indeed why should I tell you this?

After *Decius* was come and had dealt with me, that I would endervour you should have no successour at this time; though I did think him an honest man, yet I did not give sufficient belief to him, that your mind was so mightily changed. *Cic.*

Quanquam *cum Subjunctivo in medio.*

It was so agreed between the Consuls by Letters, that as they had govern'd the state with one mind, so they should come to the City at one time, tho they should come together from several places.

They perceiv'd that far the

the better number would vote with *Hortensius*, tho openly they assented to *Volcatius*. *Cic.*

But for Scholars to be whipped, though that be a thing that may have been used, and *Chrysippus* may not disallow of it; yet is it a thing I could wish might be forborn. *Quint.*

——though who could believe that *Cneius Pompeius* should stay for judgment?

Quamvis *cum Indicativo.*

Walls are built, which though they were little, it was not convenient for *Remus* to have leapt over.

Though the piety and care of *Lamia* stay me, yet my mind and soul carries me thither. *Hor.*

Though I seem to possess a servant, at that time wherein he is in flight, nevertheless I cannot be indicted of felony. *Ulp.*

I do Judge that the heir of a Farmer, though he be not a farmer, is no less a possessor than a Lord.

Though, *Scæva*, you do sufficiently of your self provide for your self, and know——

For though they do not so well agree about the measure, yet master Use hath taught, that this is the most convenient. *Columel.*

Quamvis *cum Subjunctivo.*

Though he may be a happy man as he is, yet he is not sure his happiness shall be perpetual.

Though you were not a persuader and pusher on of my going, yet assuredly you were an approver.

Though I may have approved of *Tubero's* constancy, as I do approve of it, yet I would not mention it, had I not known that vertue to be especially commended by you.

Though she be ingrateful to me, yet will I not cease to love her.

Though the dowry be amongst the goods of the Husband, yet it is the Wife's.

Though ſhe be not a Wife yet in ſuch condition is ſhe, that ſhe may be a Wife.

Theſe yet, though they may be fruitful, are nevertheleſs parts of Husbandry.

Though fire ſhall have changed my Body into aſhes, the ſad embers will be ſenſible of that pious Office.

Silenus, though no body called, is at hand.

Licet *cum Subjunctivo.*

I will ſay it though he threaten me Arms and death.

Though never ſo many terrors hang over a ſtout mans head, he will courageouſly undergo them all.

Though we love our ſelves never ſo much, yet we neither exceed the *Spaniards* in number, nor the *Gauls* in ſtrength.

Though you reckon up never ſo many good deeds of your own, yet will they not all be of ſuch worth as to merit Heaven.

Though you excel never ſo much, you will find your match.

Though in cauſes truth may obtain no patron or defender, yet is it defended by it ſelf.

Though *Octavius* call *Cicero* Father, yet will that appear, that his words are contrary to the things.

Though they chooſe out of theſe what things are worthy of noting and commending all Orator-like Vertues will be found in them.

Though my body were at a diſtance, my dignity was already returned into my Country.

Licet *cum Indicativo.*

† *Some Civilians I find uſing* licet *with an Indicative Mood after it:*

Et ideo licet directe libertates deficiunt, attamen ad fidei commiſſarios eundum eſt. *Ulp.*

Fructus habitationis præſtatur, licet ruinæ vel incendio ſubjecta tranſactio eſt. *Ulp. ib.*

Licet non fuit condemnatio ſecura. *Modeſtin. ib.*

*If their Authority be good, then in imitation of them we may ſo uſe it.*

Though

Though our righteouſneſs be inſufficient for the procuring of Heaven, yet Chriſt will make up all the defects of ours with the abundancy of his.

Though your wit and memory excel never ſo much, yet without competent induſtry you will never prove any great Scholar.

Though Execution did not follow that Traytors Condemnation, yet he ſufficiently deſerv'd both to be condemned and executed.

I will make good what loſs you ſhall ſuſtain by any caſual fire, though it be our bargain that you ſhall ſtand to all repairs.

Though direct proofs of your right be at preſent wanting, yet I ſhall not doubt but they will be found afterward.

¶ Ni, niſi, ſi, ſiquidem, quod, quia, quam poſtquam, poſteaquam, ubi *pro* poſtquam, nunquam, priuſquam, *& Indicativis & Subjunctivis adhærent: ut,*

Quòd redieris incolumis gaudeo.

Caſtigo te, non quòd odio habeam, ſed quòd amem:

Aliud honeſtum judicas, quàm Philoſophi ſtatuunt. *Plin.*

Graviùs accuſas quàm patitur tua conſuetudo.

1. *Indicat.* Ni.

Unleſs they go out, unleſs they periſh, all will be well enough with them at laſt.

It is a marvel if I do not ſhame my ſelf here to day.

If they will not do what is fit for them, they ſhall not go away with it ſo. *Ter.*

It is a marvel if he be not at home.

No man needs be a knave unleſs himſelf will.

*Niſi.*

Unleſs I be mad, I judge that all things are acted fooliſhly.

If they did nothing elſe but make complaint of the thing, war it not enough that they had thanks given them?

There was no news ei-

there for me to write to, or inquire of you, unleſs perhaps you think this of any concernment to you———

Of the matter I can judge nothing, but this I verily perſuade my ſelf of, that you have done nothing raſhly.

What it was that he firſt told to *Capito* I cannot tell, but this I ſee, that *Capito* is a ſharer amongſt this mans goods. *Cic.*

*Si.*

If you have taken up any opinion in your minds, if reaſon ſhall diſprove it, do not reſiſt it.

Ill did he underſtand it, if any man underſtand it ill.

If any thing of that kind delights me, a picture delights me.

If there be any time to kill a man rightly, as there are many, that certainly is not only juſt but neceſſary, when offered violence is kept off. *Cic.*

If to you I ever ſeemed ſtout, at that time certainly you would have admired me.

*Siquidem.*

See you not how late it was ere Eloquence came into light, ſince before *Solon's* time there is report made of none as Eloquent.

Of learned perſons the kind of Poets is the moſt Ancient; for as much as *Homer* was before *Rome* was built. *Cic.*

The ſtrength and race of Souldiers is gone, if ſo be thoſe things are true which are reported.

I thank our baths, if indeed they be as you write, on a ſudden become wholſome.

Your induſtry is very well beſtowed, if ſo be you did it that I might be delighted with it.

*Quod.*

The Town was named *Tyche*, becauſe the Temple of fortune was in it.

It was a very great kindneſs you did me, that you ſent *Serapions* Book to me.

It is very well done of you, that you do not doubt of my affection towards you.

I do not lay this to your

your charge, that you robbed the man of all his Money.

It is apparent, that one thing we have taken from earth, another thing from water.

*Quia.*

Because nature cannot be changed, therefore are true friendships eternal.

That City, because last built, is called *Neapolis*.

The ornaments of sentences are the greater, which because *Demosthenes* useth very frequently, there are some, who therefore think his Eloquence to be the most commendable.

I hate that Country house, for nothing so much as because it is near at hand.

Not because all sick persons do not recover health, is there therefore no remedy?

*Quam.*

There is nothing that I more willingly do, than write to you.

Neither of these things is so easily granted as you imagine.

I remember not that I was miserable before I was born. *Cic.*

Birds, build nests, and make them as soft possibly as they can.

Though why shall I dispute about your right contrary to what I had proposed? *Cic.*

*Postquam.*

The eleventh day after I went from you, wrote I this bit of a Letter, as I was going out of the Village.

The Letter carriers came six and forty days after their departure from us.

After that he could extort nothing from the poor creatures, he sent his troops into their winter quarters.

Now at length, with a quiet mind, I out of doors after that I have seen all safe within.

After I was told of the death of your Daughter, I could do nothing for a long time but weep.

*Postquam.*

After I was come in, I presently understood what he ail'd.

After he had found out both a ſeat and an altar, he grew dumb.

After I was told it, I took it heavily and with ſome trouble.

After he ſaw the young men coming to him, forthwith he called a Council.

After that I was come into *Sicily* to make inquiry; all on a ſudden, upon the coming of *Lætilius*, he became not his friend only, but his couſin. *Cic.*

*Ubi.*

After he was come, he went to the Conſul.

After he heard the Cock crowing, *Peter* remembered his Maſters words, repented, and wept.

After that I find you not, then get I up into a certain high place.

Many will be your friends after they ſhall know you have an eſtate, who elſe would never have looked after you.

Theſe things after he had ſaid, he left ſpeaking, and gave up the ghoſt. *Virg.*

*Nunquam.*

I ſeem to ſee ſo great a skirmiſh as never any was.

Never any thing went nearer to the heart of me than your unkindneſs.

Can you never have your belly full? *Plaut.*

He never names *Pompey* but with very great reſpect.

He never left *Philo*, till himſelf began to have ſome to hear him.

*Priuſquam.*

As ſoon as ever I ſaw you, before you began to ſpeak I perceived it.

Before I anſwer him about other matters, let me ſpeak a few things of friendſhip.

But before I go about to touch upon thoſe things, I ſhall briefly propound ſome other things to be conſidered of.

Before I begin to ſpeak of State matters, I will make ſome few complaints of Mark *Antony's* yeſterdays injury.

I knew long before you that he had a miſs.

2. *Sub-*

2. *Subjunct.* Ni.

Did I not think the greateſt part of you to know I would ſay it? *Ter.*

Why may not a pious man deſire thoſe external goods, which he may get honeſtly, and uſe innocently?

Since I have bought that mare, why may not I for all you lead her away?

I might do many things which I now forbear, but that I fear God.

I have many things yet to tell you, did I not fear I ſhould cloy you with too many.

If the caſe were not ſo, and were I not well aſſured of it, I ſhould not be ſo confident in averring it. *Cic.*

*Niſi.*

We approve of all theſe things which you are opinionated of, but that we uſe the words otherwiſe.

Had *Torquatus*, accuſed *Scylla* only, I alſo at this time would do nothing, but befend him that had been accuſed. *Cic.*

I could not foreſee, nor could I think, what elſe I ſhould do, but being preſent to defend my ſelf.

As the caſe is we are undone, unleſs God ſhall look upon us.

*Si.*

Nothing can be more acceptable to me; nevertheleſs yet that will be moſt acceptable to me, if you do thoſe things which I bad you.

If he had fled to hide himſelf, that he might not return back to his maſter, he had been a fugitive.

If he had left his maſter only with a deſign to die, he had been no run-away. *Ulp.*

If they would reſtore what they had carried away, he would inſtantly carry back his Army home.

If you ſhall do what you ſhew, I ſhall mightily thank you: if you ſhall not do it, I ſhall pardon you.

If you ſhall come hither, I ſhall be able to take advice about my journey and flight; if you ſhall not do that, I ſhall marvel. *Cic.*

*Siquidem.*

O happy commonwealth if ſo be it ſhall caſt out this ſink of filthineſs!

O the brave cuſtom which we have received from our Anceſtors, if indeed we could hold it!

How happy were we, if we would but underſtand our happineſs! but they are firſt blinded who are deſtined to be deſtroyed.

In his laſt will he commanded, that his eldeſt ſon ſhould have a double portion to the younger, if ſo be he would forſake his vices and become a new man

What happy times ſhould we live in, would we but give a due obedience to our Princes, and to our laws!

*Quod.*

*Cato* ſaid, that he wondered that a Southſayer did not laugh when he ſaw a Southſayer. *Cic.*

In his ſo honourable ſpeaking of me it eaſily appears, that he hath a reſpect for me.

In that Epiſtle the firſt thing, was, that an Ancienter day had been written in your Letters, than in *Cæſars.*

This I obſerve, that he who by his proper name was *Perduellis*, was called *Hoſtis. Cic.*

A little after he came back, becauſe he ſaid he had forgotten ſomewhat.

I am glad that it fell out according to your wiſh.

Even this, that I am alive; I own it to be the mercy of God.

*Quia.*

Of this conſtitution is *Hermagoras* thought to be the Author, not for that many ancient orators have not often uſed it, but becauſe former writers have not obſerved it. *Cic.*

Neither of them married her, not becauſe they were unwilling to marry, but becauſe ſhe would not be married.

Neither is there any man who loves pain it ſelf for that it is pain.

No man will deſpiſe pleaſure for that it is pleaſure,

ſure, but becauſe great ſorrows commonly overtake them, who give themſelves much to pleaſures.

Some mens opinions is, that pleaſure it ſelf, by it ſelf as it is pleaſure, is always to be wiſhed for.

*Quam.*

You were ſo bold as to command that the ſenate, contrary to what it ſelf had ordered, ſhould return to its habit.

To bawl beyond what may be becoming, or he may be able, is the part of a moſt impudent man.

Ignorance many times as well as flattery will extol a thing above what may be done.

Six times as much as was ſown was carried away.

The ſenate would have valued it at more than corn was at.

It is no wiſdom to undertake more than what you may be able to perform.

The fifth day after *(quam)* they had received Anſwer from the Senate. *Liv.*

*Poſtquam.*

Three days after he had flouriſhed in the Court he fell into diſeſteem.

He affirmed that I had a mind to have put an end to my ſelf after I could not do it alſo to all the reſt.

I had nothing of news which had happened, after that I had given your Letters to your ſteed man.

This fell out ſeven years after that he had been Conſul.

You ſhould draw it out a little after that they have opened them.

*Poſteaquam.*

As yet I had ſeen no body who had ſeen you after M. *Voluſius* had.

Though he were born, after that the owner had by preſcription of uſe taken his mother as his own.

But after that, through ſome bodies fault, one ſo far prevailed, that he was not to be reſiſted, then the ſtate went to wreck.

*Ubi.*

After one has once forſworn himſelf, it is not fit that he be afterwards believed though he ſhould ſwear by many Gods.

Afterwards when I ſhall have waſhed, I will ſit me down and ſtay for you.

After I ſhall have done this, then I will do that.

He charged them to ſtand with their piles ſtuck down, and when the Enemy was come to handſtrokes, then to riſe up together, and with all their force do their buſineſs with the Sword.

After you ſhall have made ſome progreſs in goodneſs, then the advantage of it will ſhine clearly in your mind.

*Nunquam.*

But for that —— you had never continued in this order, never in this City.

This work can never be effected in one day, but that there will be always need.

He would never do it, were he not by others incited and encouraged thereunto.

It had never come into my mind, had not you thought and ſpoke of it firſt.

Had I not thought him ſuch an one, I had never for her ſake taken up ſo heavy enmities againſt your Family.

*Priuſquam.*

I ſhall have lived bravely, if ought befal me before I ſhall ſee this ſo great a miſchief.

It was ordered, that they ſhould ſuffer no dimunition to be made of the goods which had been *Octavius's*, before the debt ſhould be paid to *Fundanius*. *Cic.*

I had it in my mind before I came to you, to inquire and find out, what way our Anceſtors uſed that particle whereabout we are diſcourſing. *Gell.*

He will never be quiet this day, before he ſhall have perfected what he Aims at.

Before a man begin, he had need to take good adviſement; after he hath begun, to make what haſte he can.

¶ Si

¶ Si *utrique Modo jungitur, at* ſi *pro* quamvis *Subjunctivo tantùm: ut,*

*Ter.* Redeam? Non, ſi me obſecres.

I will ſet my ſelf certain limits and bounds, beyond which I may not paſs, though I would never ſo fain. *Cic.*

They ſo lived that all witneſſes, though they ſhould deſire it, could not kill them.

Nor yet can I forget *Epicurus*, though I had a mind.

I can by no means get away from hence, though I would, ſhe ſo holds me.

I cannot orderly accuſe him, though I would.

*It may ſeem alſo to be conſtrued with an Indicative Mood by theſe Examples:*

Si ego dignâ hac contumeliâ ſum maximè, at te indignus, qui faceres tamen. *Ter. Eun. 5. 2.*

Non ſi me in ſicariorum gregrem caſtuli, ſum ſicarius. *Cic. pro Roſc. Amer.*

¶ Siquis *tantum Indicativo: ut,* Siquis adeſt.

On theſe conditions, if you will give me any, I will marry her.

If haply there ſhall be any one who ſhall ask how I do, ſay, I live.

Happy is ſhe verily, if you have any ſiſter, and the nurſe that gave you ſuck; but far more happy is ſhe, if you have any ſpouſe, if you ſhall think any worthy of wedlock. *Ovid.*

If any things lie hid, he thinks them better.

Country man, if you have ſeen any Cows go in this path, help me to them, and you ſhall have a reward.

Come to me on Thurſday next, if by any means you can.

† *Cicero hath* ſiquid tale acciderit, *and* ſiquid cum periculo experiri velis, in Caria id potiſſimùm eſt faciendum.

¶ Quando, quandoquidem, quoniam, *Indicative junguntur: ut,*

*Virg.*

*Virg.* Dicite (quandoquidem) in molli concedimus herba.

Quoniam mihi non credis, ipse facito periculum.

*Quando.*

Since I look not after your son, look not you after mine.

Since you are a good man, answer what I ask.

Let us go and besiege *Lacedæmon*, since it pleases you we should do so.

And yet I would rather I had set it down, since I see you are so desirous of it.

Perfect that faculty being you have comprised, and hold it. *Cic.*

*Quandoquidem.*

I could wish, since you so much commend those orators, that——*Cic.*

Say then what you have to say, since we are set on the soft grass.

Say you can do it, since you can do it.

Truly I am glad I interrupted you, since you have given me so brave a testimony of your judgment.

Since I must marry, I have a wife almost to my mind.

God send he may outlive, being he is of a good nature.

*Quoniam.*

And since you will have it so, I will grant my self to be over grateful; which few are.

Because she can be pack'd upon no bodies back else, they come to me.

Since what you would have cannot be done, will to have that which may. *Ter.*

In as much as what things I write are delightful to you I will write the more and the oftener.

Though she were never so vertuous, yet she was to die because she was born.

¶ Quippe, *cùm proprium habet verbum, gaudet Indicativo: ut.*

Danda est huic venia quippe ægrotæ.

You cannot do any good, for as much as the business

buſineſs is now at hand, and you are at a great diſtance.

In as much as you differ from it in no other thing but this, that it hath a marble head, and your image is alive. *Juv.*

For even on holy days equity and the laws ſuffer the exerciſing of ſome.

The knave was at a ſtand, he knew not what way to turn him; for in thoſe very times was it ſaid that—— *Cic.*

Now I confeſs that I was a villain to *Gabinius*, for as much as I ſee that my villainy is found out.

For, ſaid you, it is now reſolved and decreed. *Cic.*

¶ *Si addideris* qui *utrumque Modum admittit: ut,*

Non eſt huic danda venia, quippe qui jam bis perjuravit, *five* perjuraverit.

*Cum Indicativo.*

He knew that you would do it, as being one who had underſtood, that you did both reverence and fear him.

For as much as he commanded the beſt Citizens to have their throats cut in their hoſt's Houſes.

*Milo* went not for that intent, to lie in ambuſh for *Clodius*, for as much as he went not about to meet him.

He ſhall ſay, that he has fifty pounds in money, for as much as t'other day I paid them down with my own hands.

That reckoning is too much, for as much as I do aſſuredly know the cauſe to be otherwiſe.

Know you that too? as being one who heard it from you, that you had vanquiſhed a very great City. *Plaut.*

*2. Cum Subjunctivo.*

Ye are not the laſt of the *Syracuſians*, as being thoſe who objected baſeneſs to others.

In as much as he, even in his Enemies Country, warred with various ſucceſs.

*Epicurus*

*Epicurus* sometimes knew pleasures even too much, as being one who testifies———

As being one who reckons pleasures not so much as amongst things to be desired.

I know for a certainty that I may easily be overcome by you, in as much as he thinks, that even our dreams are sent unto us from *Jove*.

¶ Qui, *cùm habet vim causalem, Subjunctivum postulat: ut,*

Stultus es qui huic credas.

You were the veriest fool that ever lived, for given credit to those Letters.

I know the Gods were sufficiently angry at me for hearkening to him.

In one thing he was not altogether so well advised, for that he contracted a society with S. *Narvius*. *Cic.*

We had more mind to travel on foot from *Actium*, for so much as we had a very ill journey by Sea.

Hardly any body invited him to his house, and no marvel since he lived not in Town.

He mispends his labour in writing Prologues, not that he may tell the argument, but that he may answer the ill speeches of an old canker'd Poet. *Ter.*

¶ Cum *pro* quamvis, *pro* quandoquidem, *vel* quoniam, *Subjunctivis semper adhæret: ut,*

*Cic.* Nos cum præcipi nihil posse dicamus, tamen aliis de rebus differere solemus.

*Virg.* Cum sis officiis Gradive virilibus aptus.

1. *Pro* quamvis.

Though you add these helps towards the instructions of the mind of the impostor, yet many things he hid. *Var.*

Albeit you be never the wiser, since your being the fuller, yet shall you have the same monitors.

Though Robbers be the common Enemies of all, yet do they make themselves

ſelves ſome friends.

Albeit there were at *Rome* a moſt beautiful and moſt magnificent Temple of *Ceres*, yet went they as far as *Enna*.

Although we ſhall ſtrive even more than we are able, yet ſhall we do leſs than we ought.

2. *Pro* quandoquidem *vel* quoniam.

Being that things are as they are, it is fit that we be contented with them, and trouble our ſelves no further about them.

I matter'd not for their Calumnies, ſith that wherein I was accuſed I was free from blame.

For as much as I well knew it, I would I had perſiſted in my own opinion.

Whereas you be gone to *Athens*, as to a market of Arts, it will be a moſt filthy thing to return empty, diſgracing the Authority both of the City, and of your Maſter.

Becauſe I knew that our Anceſtors had ſo ſpoken, I reſolved not to ſpeak otherwiſe.

† *Yet* cum, *even when taken for* quia *or* quandoquidem, *ſeems to admit of an Indicative Mood, notwithſtanding our Authors ſaying*, Subjunctivis ſemper adhæret.

Ego redigam vos in gratiam, hoc fretus, Chreme, cum è medio exceſſit, unde hæc ſuſcepta eſt tibi. *Ter. Phorm.* 5. 7.

Quandoquidem eſt ingenio bono, cúmque huic veritus eſt optimæ adoleſcenti facere injuriam. *Ter. And.* 3. 2.

Ecce, Gripe, ſcelera! cum iſtæc res malè evenit, tibi, Gripe, gratulor. *Plaut. Rud.* 4. 4.

Tibi maximas gratias ago cum tantùm meæ literæ potuerunt, ut his lectis—— *Cic. Fam.* 13. 24.

¶ Cum & tum, *item* tum *geminatum, ſimiles Modos copulant.*

1. Cum & Tum.

We are miſerably unprovided, both of Souldiers and of Money.

I displease both my self and others.

They Translate words both more frequently and more boldly.

This both other nations think to be so, and the *Sicilians* are persuaded of it.

I both am in a fear for my self, and *Antipho* vexes me at the heart.

Both my daily sorrows consumes me, and this care moreover being ended, hardly leaves life remaining in me.

When we are free from necessary businesses and cares, then we are desirous to hear, see, and learn somewhat.

Whereas many things in Philosophy have by no means as yet been sufficiently explained, there is moreover a very difficult and obscure question about the nature of the Gods. *Cic.*

† *Yet sometimes the Moods are different:*

Quod cum semper antea intalligerem tum vero proxime judicavi. *Cic. Att. l.* 3.

Cum me purgatum vobis cuperem, tum etiam vestra in me benignitas provexit orationem meam. *Cic. de Arusp.*

Cum in hanc sententiam pedibus omnes issent, tum demum literæ allatæ sunt. *Liv. dec.* 3. *l.* 2.

2. Tum *geminatum.*

I discourse on both sides both in *Greek* and *Latine.*

You wrote a Letter to me full of advice, and of the highest both good will and prudence.

From these things it is plain, that approbation both is adjoyned, and is not adjoyned thereto. *Cic.*

I do both desire and trust also, that I am beloved by you.

None was more an enemy to *Sthenius* than *Claudius*, both all ways, and in those very things and times.

Both age and forces, and his grand-sires glory also pricked on his mind.

¶ *Est autem in cum quiddam minus, atque ideo*

in

*in priore clauſulæ parte ſtatuitur in* tum *quiddam majus, ac proinde in poſteriore clauſulæ parte collocatur: ut,*

Amplectitur cum eruditos omnes, tum imprimis Marcellum.

Odit tum literas tum virtutem.

This I promiſe, both relying on our friendſhip, and becauſe he hath bound himſelf by the Laws.

I always both loved you as much as you were able to underſtand; and I am ſo inflamed by theſe deeds of yours, that nothing ever in love was more hot.

The glory of the people of *Rome* lies at ſtake, which hath been delivered down to you from your Anceſtors, both great in all things, and the greateſt in Military affairs.

¶ Ne, an, num, *interrogandi particulæ, Indicativum amant: ut,*

*Virg.* ——— ſuperâne, & videtur aurâ æthereâ?

1. Ne *interrog.*

Did you fear that which no body elſe was afraid of?

Will you have me ſpeak to your concern?

Do you adviſe him any thing which is good, who never could either give or take good counſel in all your life?

See you not, you beaſt? are you not yet ſenſible of your folly and wickedneſs?

Had you not rather be without danger at your own Houſe, than in danger at anothers?

2. An *interrog.*

Is there any man living ſo wretched as I?

Is not Phyſick to be thought an Art, which yet many things diſappoint.

Whether ſhall I hear you ſo often about the ſame thing?

Shall it be lawful for confederates to take ſpoils of us, and not of Enemies.

Did *Apronius* miſtake, or was he not rather mad?

3. Num

3. Num *interrog.*

Doth he think what he ſhould ſay, whoſe tongue outruns his wits?

Whether is he in his Country?

Can he be more without theſe things, than he is without them?

Whether can any man doubt but that he, who doth a good work, ſhall have a good reward?

Whether do you think that *Ennius* (ſo wiſe a man as he was) ſaid ſo?

Could ſhe whether I would or no?

Whether doth there appear in *Numa Pompilius* any token of Eloquence?

¶ *At cùm accipiuntur dubitativè aut indefinitè, Subjunctivum poſtulant: ut,*

Viſe num redierit.

Nihil refert feceríſne, an perſuaſeris.

1. Ne *dubit. & indefinit.*

I had heard, that my uncle was not only at the point of death, but dead; yet knowing the uncertainty of reports, I asked of ſome that came from him, whether he were alive or no?

I demand of you, whether would you have delivered up *Africa* to *Cæſar*, or have held it againſt him.

They make a doubt whether it be honeſt or baſe.

She her ſelf is careful, I believe, not to be let in.

I beg of you not to think me to write ſeldomer to you than I was wont, out of forgetfulneſs of you.

Let them adviſe whether they may paſs their legions over out of *Africa*, or no.

2. An *dubit. & indefinit.*

They are ſuch things, as that I know not whether I ought to brag of them.

I know not whether it might have been better for the people to have been ſtill ruled by Kings or Conſuls: but ſurely diviſion of power tends to the deſtruction of it.

Tell me this that I ask you, whether you drink white

white Wine or black.

There is a great difference between it, whether you lay waſte other mens bodies, or ſee your own burnt and cut up. *Liv.*

I knew not whether I ſhould give you thanks, or be afraid.

3. Num *dubit. & indefinit.*

That perhaps may be to be inquired into, whether the community be always to be preferred before modeſty? *Cic.*

Conſider whether that be to be doubted by you, which is ſo evident to every body elſe.

Go ſee whether *Æſchinus* be come back or no.

Bethink your ſelf, whether you have herein done honeſtly or knaviſhly.

That ſeems a thing eſpecially to be conſidered by us in our life, whether we walk in the way to Heaven, or tread the ſteps that go down to Hell: that conſideration will be too late after death.

Ut, *cauſalis ſeu perfe-*

*ctiva conjunctio, &* ut *pro* ne non, *poſt verba temporis, Subjunctivo jungitur: ut,*

*Ter.* Filium perduxêre illuc ſecum, ut unà eſſet, meum.

*Id.* Te oro, Dave, ut redeat jam in viam.

*Id.* Metuo ut ſubſtet hoſpes, id eſt, ne non ſubſtet.

They who do hurt to ſome, that they may be liberal to others, are neither liberal nor juſt.

Wars are for that reaſon taken in hand, that there may be ſome living in peace.

Let this be your earneſt care, that no ſpark of a moſt foul War may be left.

It is the office of Juſtice, that no one do hurt to another.

I am deſirous to depart, not ſo much that I may help thoſe things, as that I may not ſee theſe. *Cic.*

2. Ut *pro* Ne non.

I am afraid a whole year will not be enough to finiſh my work.

I fear the ſtranger will not

not be able to ſtand to him.

But I am afraid you ſhould not be crafty enough.

If you be afraid that care enough ſhould not be taken at my Houſe, let things be done at your own.

Where ſand is the bottom, I am afraid the Foundation ſhould not be ſtrong enough to ſupport the building.

I ſee you take all pains; I am afraid you ſhould not be able to undergo them.

You are afraid leaſt you ſhould marry her; and you, leſt you ſhould not.

† Ut *with* ne *after it, for* ne non, *governs a Subjunctive Mood.*

Nunc te per amicitiam, & per amorem obſecro principio, ut ne ducas. *Ter. And.* 1. 1.

Opera datur, ut judicia ne fiant. *Cic. pro Mil.*

Orante ut ne id faceret Thaide. *Ter. Eun.* 5. 5.

¶ Ut *concedentis, ſeu poſitum pro* quanquam, *& pro* utpote, *ſubjunctive ſervit: ut,*

Ut omnia contingant quæ volo, levari non poſſum.

Non eſt tibi fidendum, ut qui toties fefelleris.

Ut qui ſolus relictus fueris.

1. Ut *pro* quanquam *vel* quamvis, etſi *vel* tametſi.

Though there may be ſome fault in thoſe who did not defend me, there is no leſs in thoſe who forſook me.

Though power be wanting, yet is the will to be commended.

Though this may not be, yet may he ſave the State.

Though he were as baſe a fellow as could be, and would lye moſt impudently, he would ſay this——*Cic.*

Though they were not able to give a reaſon, yet would they by their Authority over maſter theſe little Philoſophers.

Though all things ſhould fall out contrary to

to expectation, yet can he do much by Sea.

Thoſe things may nevertheleſs be diſpatch'd though I be away.

There may nevertheleſs be a treaty about agreement, though theſe things ſhould not be remitted.

2. Ut *pro* utpote, utpote qui.

Nor do I condemn it, in as much as I have ſaid, that there is ſomething of profit in all things.

Nor was he altogether ignorant of the Greek way of Education, as being one who could chant and ſing, ſweetly and skilfully.

I am reſolved to be gone, now that I underſtand his mind, as being one who makes no account of me, nor would have me well.

He finds out all things, new, as one who alone had learned what is to be done amongſt many.

Are you ſo minded, as being one who are from under your mothers command?

† *Yet is* ut *for* utpote *found uſed with an Indicative Mood*:

Ut ad quem ſummus mœror morte ſuâ veniebat. *Cic. pro Quint.*

Aiunt hominem, ut erat furioſus, reſpondiſſe. *Cic. pro Roſc. Am.*

Ille, ut fuit ſemper apertiſſimus, non ſe purgavit, ſed judicavit. *Cic. pro Mur.*

¶ Ut *pro* poſtquam, *pro* quemadmodum *vel* ſicut, *&* interrogativam, *Indicativus nectitur*: *ut*,

*Cic.* Ut ab urbe diſceſſi, nullum intermiſi diem, quin ſcriberem.

*Ter.* Tu tamen has nuptias perge facere ut facis.

*Id.* Credo ut eſt dementia.

*Virg.* Ut valet? Ut meminit noſtri?

1. Ut *pro* poſtquam.

After *Philip* had given me a viſit yeſterday, he preſently ſet forwards towards *Rome*. *Cic.*

After I went away from you, I made no ſtay in any place, but went ſtreight home.

After the Council was set, the King being introduced by the prætor, began to say———.

Nor did I ever set foot within doors, since my going hence with an Army against an Enemy.

Since your being carried in a Boat, I believe you are fearful of the water.

Then at length was their obstanacy broken, after that they saw their things carried and driven away.

After he was got in, he presently drew his Sword.

It is now a year since he had a repulse.

2. Ut *pro* quemadmodum *vel* sicut.

As every one would have his son be, so he is.

As that was troublesome so this was pleasant.

That I pray observe, how he came upon him in the very nick.

As the World rules, there is no perpetual thing given.

As I ever to my profit joyned Latine with Greek, I think you must do the same.

Yet go you on to make up this match as you are making it.

As *Plato* a most learned man did, likewise do I think must I do.

As you your self are, think you that all likewise are?

As yellow gold is tried in the fire, so is faithfulness in a hard time to be look'd into.

By their authority were the borderers brought on, as the designs of the *Gauls* are sudden and unlook'd for. *Cæs.*

Unless perhaps she intends her self to be this little sister, which long ago was lost, as her boldness is. *Ter.*

† *In this sense* ut *is found with a Subjunctive Mood:*

Ut sementem feceris, ita metes. *Cic. 2. de orat.*

Tute scis mea consilia, & tibi credam omnia. *Ter. Eun.*

Hoc maxime officii est, ut quisque maximè opis indigeat, ita ei potissimùm

mum opitulari. *Cic.* 1. *Offic.*

Credo te audiſſe, quæ conſurrectio judicum factu ſit, ut me circumſteterint, ut aperte jugula ſua pro meo Capite P. Clodio oſtentârint. *Cic. Att. lib.* 1.

3. Ut *interrogativum.*

How does our Witneſs bear up himſelf; how does he govern all his words? how doth he fear?

He that was wont to vaunt himſelf moſt magnificently, how low was he then? How caſt down? How did he diſpleaſe even his own ſelf, and not thoſe only who were preſent?

How do the greateſt wits oftentimes lie hid in ſecret, unregarded, unobſerved? the more the pity.

How it fell out beyond expectation?

What a miſerable man is he that is in love?

What a great Lad that is whom I waſhed? And how ſtrong he is?

How do I deſire the ruin of this Family?

How are they tranſported with joy after a Victory? how aſhamed are they when vanquiſhed?

How unwilling are they to be blamed? how do they deſire to be praiſed?

What great pains take they who teach Children? and yet what little rewards have they for Teaching them?

What great rewards ſhall good actions have? And yet how few ſet themſelves to do them?

# *Præpositionum Constructio.*

The Preposition.

P*Ræpositio subaudita interdum facit ut addatur Ablativus: ut,*

Habeo te loco parentis, id est, in loco.

Apparuit illi humanâ specie, id est, sub humana specie.

Discessit magistratu, id est, à magistratu.

¶ *Sometimes this Præposition* in *is not expressed but understood, and the casual word nevertheless put in the Ablative Case: as,*

Habeo te loco parentis, id est, in loco.

They contended, but truly not in (*in*) an even and plain place. *Cic. pro Cæcin.*

This I desired, that at least I might be buried in my own Country ground. *Ovid. Trist.*

Though born in *Sulmo*, I live in the Country, and keep in House for the most part.

That they may make a stand on many Bridges. *Virg.* 4. *Georg.*

They settle upon poysoned seats. *Ib.*

Himself places them on a grassy seat. *Virg. Æn.* 8.

He lay with his face upward on the ground. *Ovid. Met.* 4.

The Goddess kept her eyes fixed on the ground. *Virg. Æn.* 1.

Loosing that day (*i.e. on*) from *Aquileia* at four in the morning, we dined at three in the afternoon at *Venice*, and were in good time at a play in *Padua*, and on the fifth of the Calends came to *Verona*.

Your condition is very good, who are happy in Children of so great vertue.

The

The common sort of unskilful persons are mightily delighted in plays. *Cic. per Murœna.*

How or whence I have it, I must tell in order. *Ter. Phor.* 4. 1.

A stout and wise man is good in peace, and better in war.

Things alike in many things, may in one thing be unlike.

If you would die in peace, first ask Gods pardon for your sins, next amend your life, thirdly trust in the merits of Christ.

† *Not the Preposition* in *only is something to be understood, where in the Latins it is not expressed,* (*as the Examples of the Latine rule do shew, however the English rule speaks only of* in) *but other Prepositions also.*

A place fenced in on (*a*) the right hand with mountains, on the left hand with the river Tyber. *Liv.*

You shall keep their unsettled minds from vain play. *Virg.* 4. *Georg.*

Tarentum is from *Rome* many miles, from Naples many Leagues.

The more you keep your passion from anger, the more shall you free your judgment from error.

A whizzing storm from the North wind beats cross against the Sail.

Come you from *Rome*? Yes, and I am going to *Capua.*

Be glad of (*de*) that thy so excellent a good. *Cic. pro Marcello.*

Rise by night to study that, which you have not time to learn by day.

When a *French* Monsieur brags of his wealth, he does but after the manner of his Nation.

If you be a partial judge, I shall accuse you of the same crime for which you condemn me.

The Cyclops hasten the making of Thunder bolts out of (*e*) timber masts. *Virg.* 4. *Georg.*

A shield of (*ex*) brass may be seen without a torch of pitch and brimstone.

Having but one ſon, I could not chooſe but take a great deal of ſorrow at his death.

Though I know not what blood thou art come of, yet thou ſeemeſt to me to be ſprung of the blood of the Gods, and born of *Jove*.

Whileſt theſe offend with (*cum*) darts, thoſe defend themſelves with ſtones. *Virg.*

It is a queſtion whether *Cæſar* perform'd his noble exploits with more courage than ſpeed: he came, ſaw, conquer'd.

He made an end of the maritime peace with very great courage and incredible ſpeed. *Cic. pro Flac.*

He went from home with twelve Ships, and going out with all his forces, fought the Enemy that came againſt him with twenty companies; but being put to flight, he leapt plump into the river with all his Arms, whereat the Enemy ſet up with great ſhouts.

What ſome cannot do but with great danger of their lives, others can do with a wet finger.

Get up as early as you can to go, I will be with you by break of day.

Whileſt his mind burns with (*præ*) covetouſneſs of Gold, his tongue in his mouth ſticks for fear.

In *Africa* the greater part of wild beaſts drink not for want of ſhowers. *Plin.*

You will both eaſe her mind, who pines away with grief and miſery, and diſcharge your own duty. *Ter.*

He pulls down, builds up, and changes ſquare things for (*pro*) round.

That you are abſent I am troubled for my own ſake, but glad for yours. *Cic.*

I would not give a rotten nut for that temporal pleaſure, which ſhall end in eternal pain.

He will ſoon be rich, that ſells for much what he buys for little; but how long it will be e'er he be good, I cannot tell.

If ſhe commend his beauty, on the other ſide do you hers, and in fine return

return like for like.

There is the more hope of Juſtice, when the advocates on both ſides plead upon (*ſub*) even terms. *Cic.*

He is a timorous Souldier that faints under Captain *Teucer.*

It was brave living for Souldiers under King *Alexander*, when the wealth of the World was the booty of the Conquerour.

† *Nor is an Ablative Caſe only governed of a Propoſition underſtood, but an Accuſative ſometimes.*

Cries for (*ob*) that? No marl, a little thing will make a woman cry.

Now am I glad of that. *Ter.*

There is a thing that I muſt now go quickly to the market for. *Ter.*

If he be angry for (*propter*) that, he will wrong himſelf. *Ter.*

And now I am labouring for that. *Ter.*

I believe he will do all that lies in his power, and more for that to do me a ſpite, than to gratifie my Son. *Ter.*

Now come I abroad for this, to meet *Parmeno.* *Ter.*

We miſerable *Trojans*, carried over (*per*) all Seas by the winds, make our requeſt to you. *Virg.*

A nation hateful to me is ſailing over the *Tyrrhenian* Sea. *Virg.*

*Ino* in her firſt age wandered over all Countries. *Prop.*

We dream whole nights together. *Cic.*

Here ſhall Kings reign full three hundred years. *Virg.*

He ſwears by none but *Epona*, and the painted faces before his ſtinking mangers. *Juv.*

How will you like it to ſwear by *Jupiter* the ſtone? *Cic.*

I ſwear by the rough Seas. *Virg.*

I know not what to ſay to (*ad*) that buſineſs. *Plaut.*

Some ſaid he went to *Athens*, others that he went to *Cumæ*, but it

is certain that he turned his way to Capua. *Cic. Liv.*

*Dido* and the *Trojan* Captain came to the same Cave. *Virg.*

First I'll go to *Rome*, and then home, and send away *Chremes* to his own Country farm. *Cic. Ter.*

Carry him to what Country you please, a wise man will be the same in all places.

I hired my man for (*in*) a year, but he staid not with me half a year.

Thence came he into Sardinia. *Cic.*

*Germanicus* goes to *Ægypt*, and brings his Army into *Ægypt*. *Tac. Liv.*

He takes me aside, and asks me what came I for into *Caria*. *Plaut.*

He was the first that from *Troy* came into *Italy*, and the *Lavinian* shores. *Virg.*

They say you are going to *Cyprus*: Yes, and I carry a good many women that I have bought, and other things with me to *Cyprus*. *Ter.*

When he was come into *Asia*, he ordered things as he thought good.

I will be at your house the seventh of (*ante*) the Calends of *February*, or on the fourth of the nones, at least on the third of the ides of that month.

Three months ago he set forward from *Jamaica*, though he be but now come into *England*.

It is four days since he came home, though he have not stirred abroad yet into the Town.

There is a hunting to be the day after (*post*) the plays of *Apollo*. *Cic.*

The day after Christmas day you shall dine at my house, and the day after Epiphany I will dine at yours.

He comes too late to the Market, that comes the day after the fair.

If your Father were not all out so old then, yet he seemed to be a man of about (*circa*) that Age.

I know not what you designed, but this is sure, that

that about that time of the night you were walking there all alone by your self.

Whatever I may think of some things, about this I make no doubt. *Cic.*

Whilest you are musing about those things, ten months are gone away. *Ter.*

It is not a shame, that Philosophers should make a doubt of that, which not so much as Rusticks make a doubt of? *Cic.*

¶ *Præpositio in compositione eundem nonnunquam Casum regit, quem extra compositionem regebat: ut,*

*Virg.* Nec posse Italia Teucrorum avertere regem.

Prætereo te insalutatum.

*Id.* —— emoti procumbunt cardine postes.

*Id.* Detrudunt naves scopulo ——

¶ *A Verb compound sometimes requireth the Case of the Preposition that he is compounded withal: as,*

Exeo domo.

Prætereo te insalutatum.

Adeo templum.

Going out of (*abeo*) my consulship, I was with honour by the senators carried back home. *Cic.*

In three hundred sixty five days the Sun is turned (*circumvolvo*) about the year. *Virg.*

Some, whilest they are in your house, speak fairly to you to your face; and when they are got out of (*exeo*) your house, basely jeer you behind your back. *Ovid.*

It is an easie thing to bring a mans self into trouble, but not so easie to wind (*evolvo*) himself out of trouble. *Ter.*

The people (so vain a thing is it to trust to their favour) use sometimes to pass by (*prætereo*) worthy persons in their elections to honours. *Cic.*

When their embassage was delivered, the Ambassadors were caused to depart out of (*emoveo*) the court. *Liv.*

It is ill for a King to

thruſt (*detrudo*) a ſubject out of his Houſe, but worſe for ſubjects to thruſt their King out of his Kingdom. *Virg.*

He that never goes out of (*excedo*) his bounds of duty whileſt he lives, will not fail of a reward when he ſhall depart out of (*excedo*) this life.

A wiſe father will betimes endeavour to withdraw (*emoveo*) his ſon from child-like practice. *Plaut.*

She firſt broke her ſelf off (*abrumpo*) from the robbery of *Antony. Cic.*

Afterwards he cut off (*abſcindo*) his head from his ſhoulders. *Cic.*

When he had kept himſelf two days from (*abſtineo*) meat, on a ſudden the fever went away. *Cor. Nep.*

† *It is fairly ſuppoſable here, that the Caſe is not governed of the Prepoſition wherewith the Verb is compounded, but of the ſame Prepoſition underſtood, and for brevity omitted: nothing being more ordinary than for the Prepoſition, wherewith the Verb is compounded, to be added to the Verb compounded with it: as when Cicero ſaith,*

Nihil non conſideratum exibat ex ore.

*And the following rules abundantly manifeſt.*

¶ *Verba compoſita cum* à, ab, ad, con, de, è, ex, in, *nonnunquam repetunt eaſdem Præpoſitiones cum ſuo Caſu extra compoſitionem, idque elegantur: ut,*

Abſtinuerunt à viris.

*Ter.* Amicos advocabo ad honorem.

Cum legibus conferemus.

*Cic.* Detrahere de tua fama nunquam cogitavi.

Cum ex inſidiis evaſeris.

*Ter.* Poſtquam exceſſit ex ephebis.

In rempublicam cogitatione curâque incumbe.

1. *A.*

The Portian Law removed (*amoveo*) rods from the bodies of all *Roman* Citizens. *Cic.*

Nature hath ſent away (*amando*) like things far from the ſenſes. *Cic.*

Great

Great is the grief, when not friends only are pulled (*avello*) from their friends, but Wives from their Husbands, Children from their Parents. *Cic.*

Men are loth to be charged with sin, and therefore are very willing to put off (*averto*) all faults from themselves. *Liv.*

Age calleth away (*avoco*) Souldiers from their Colours, old men from offices, all men from vices. *Cic. Plin.*

2. *Ab.*

Nothing is more difficult than to withdraw (*abduco*) the intention of the mind from the custom of the eyes. *Cic.*

A good man so gives of his own goods, as that he departs not from (*abeo*) right. *Cic.*

Well were it men would so walk, as not to swerve (*aberro*) from the right rule of life. *Cic.*

Better suddenly to break away (*abrumpo*) from ones company, than continue to sin with them. *Cic.*

From a meek man anger quickly goes away (*abscedo*) *Ter.*

In evil times it may be wisdom to withdraw (*abstrabo*) a mans self, as much as he can, from popular sight; and to abstain (*abstineo*) from publick business.

To be far from (*absum*) court is the way to be free from danger. *Plin.*

3. *Ad.*

I remember there were some came to (*adeo*) me. *Cic.*

Hold (*admoveo*) the posie to thy nose. *Cic.*

Man, thou drivest (*adigo*) me unto madness. *Ter.*

*Xenophon*, saith the *Persians*, added (*adhibeo*) nothing to their bread but Cresses.

That I did not call you (*advoco*) to the sealing, was because it was out of my head. *Cic.*

4. *Con.*

He that will make a right Judgment of things, will compare (*confero*) man with man, time with time, and thing with thing. *Cic.*

Do you think that *Hercules* was in anger, when he fought (*confligo*) with the *Erimanthian* Boar? *Cic.*

Let your minds and opinions agree (*conſentio*) with the will and votes of the people of *Rome*. *Cic.*

One mans reaſon ſhould be permitted to contend (*contendo*) with anothers.

They are far from great Troubles, who make no contract (*contraho*) with the people. *Cic.*

5. *De.*

No ſooner was *Vettius* come down (*diſcendo*) from the Pulpit, but you called him back again. *Cic.*

It is envy in him who is praiſed himſelf, to pull away (*deruo*) any thing from the praiſes of another.

It is pleaſant from the top of a mountain to look down (*deſpicio*) into the valleys. *Ovid.*

It is ill manners to keep (*detineo*) one from his buſineſs, when you have no buſineſs with him.

He that takes (*detrahe*) his Ring from his finger when he waſheth his hands, may hap at ſome time to loſe it.

It goes hard, when he that hath right to a paſture is thruſt (*detrudo*) by force out of a common field, and by common ſervants.

6. *E.*

To prevent trouble in the Court, the way is to remove (*emoveo*) the rabble out of the Court.

Such muſt an end go out (*evado*) of the ſchools of Philoſophers, as become uſeful in publick affairs.

Things go hardly well among the Senators, when the conſul flies out (*evolo*) of the ſenate-houſe in a fright.

It is not ſafe to let a taken Enemy eſcape (*emitto*) out of your hands.

In a ſtorm the beſt way is to convey (*ejicio*) oneſelf as ſoon as can be out of the ſhip to land.

7. *Ex.*

7. *Ex.*

Beware that you ſtir not (*excedo*) any whither out of this place.

A wiſe man will be careful that an unwiſe word do not ſlip (*excido*) out of his mouth.

We have called out (*excio*) all the youth out of all *Italy*.

It is a great piece of art to carve (*exſculpo*) an image out of ſtone handſomely. *Quint.*

He made an excurſion (*excurro*) out of *Africk*, and was ready to fall on the people of *Rome*.

8. *In.*

Well fell (*incido*) upon that talk, which was then riſe in many mens mouths.

To run (*incurro*) with naked breaſts on drawn ſwords, may be more courage than wit.

It is felony to put (*indo*) any thing into the Kings Coin, whereby it may be debaſed; or into Chriſts Doctrine, whereby it may be corrupted.

When your Souldiers are moſt hearty to fight, then is it beſt to bring forth (*induco*) your Army againſt the Enemy.

It is folly to bring (*infero*) a candle unto the Sun.

† *Sometimes Verbs compounded with Prepoſitions, have not their own Prepoſitions, but other ſynonymous words joyned to them in conſtructions. Thence,*

*Ter. And.* 1. 5. Nonne oportuit præſtò me ante?

*Et ib.* 3. 2. Multa concurrunt ſimul.

¶ In *pro* erga, contra, & ad, *Accuſativum habet*: *ut*,

*Virg.* Accipit in Teucros animum mentémq; benignam.

Quid meus *Æneas* in te committere tantum? Quid Troes potuere?

*Id.* Quo te Mœri pedes? An quò via ducit, in urbem?

1. In *pro* erga.

A man in diſtreſs looks towards all parts for relief, and ſometimes ſpies little in any.

It is pleaſant when the front of a Houſe looks towards

towards the South.

Though they gravely advise you for your good, and reprove you severely for your ill, yet they bear an especial good will towards you. *Cic.*

Your Fathers favours towards me have been most ample, mine therefore towards you should not be scanty. *Cic.*

His kindnesses towards me have been many, mine many towards him.

No good man can but be inflamed with a great love towards his own Country.

They are no good men who do hurt to some, that they may be liberal to others.

Your kindnesses to me have been very fair and very great.

Both I my self do see, and all say, that he bears a wonderful good will and respect to me.

2. In *pro* contra.

Though you forget all others, yet am I a sufficient warning against all chances. *Liv.*

I will say no worse against the worst of Enemies, than God forgive him.

That very thing which you are so dissatisfied with, was said by *Plato* against the Philosophers. *Cic.*

If I have committed any offence against you, or rather because I have offended, forgive me: for against my self I have offended very greatly.

If any thing be spoken harshly against him, a wise man will either dissemble it, or pardon it.

3. In *pro* ad.

It is two years since I went away hence to *Ephesus. Plaut.*

This it was, this was the cause for which I sent him hence to *Ephesus. Id.*

From *Athens* I will go to *Pyreus.*

Jest so that your jesting turn to no mischief.

Laugh so that your laughter be not turned to your disparagement.

¶ *Idem cum Accusativo jungitur, quoties divisa, mutatio, aut incrementum rei cum tempore significatur; ut,*

*Virg.*

*Virg.* Eſtque locus parteis ubi ſe via findit in ambas.

*Ovid.* Verſa eſt in cineres ſoſpite Troja viro.

——amor mihi creſcit in horas.

1. *Diviſio.*

It is uſual to divide (*divido*) thoſe things into Books, which have been before ſet forth in one volume.

The river *Tibrenus* divided into two equal parts, waſhes theſe ſides of the Iſland, and ſwiftly ſlipping away, quickly runs together into one. *Cic.*

That ſame thing did he divide (*partior*) into thoſe members which it was fit. *Cic.*

All Philoſophy did they divide into three parts, which partition we ſee retained by *Zeno.*

Divide the world into ten parts, and nine of them are fools or knaves.

Action is to be parted into geſture and ſpeech.

He ordered him to get three beds for (*in*) every ſeveral parler. *Cic.*

He ſets down twelve Acres for (*in*) every man. *Cic.*

2. *Mutatio.*

I have a fancy to tell of forms changed (*muto*) into new bodies. *Ovid.*

It hath been oft ſaid, but little believed, that *Iphis* from a Woman was turned to a Man.

It is an ill change, when things change from the better to the worſe.

Ingrateful is he who turns (*verto*) a kindneſs into an injury.

It is ingenious to turn a thing ill ſaid to a jeſt.

The ſweeteſt meats do oftentimes turn to the bittereſt choler.

3. *Incrementum rei cum tempore.*

The Enemies number encreaſeth every day.

Every month it ſhoots up an inch higher.

He grows fairer and fairer every day.

My head grows greyer and greyer every year.

They are uncertain men, their demands, you ſee, are heightened every hour.

In

It is fine when it may be perceived, that Children prove better and better Scholars every week.

¶ In, *cùm significatur actus in loco, Ablativum postulat: ut,*

*Ovid.* Scilicet ut fulvum spectatur in ignibus aurum.

Favour and Eloquence are two things, which can do very much in the City.

In *Africa* the greater part of the wild beasts drink not for want of rain.

He took care to have a good many more Ships made in *Sevil.*

I am not able to abide any longer in this place for weeping.

The Theft was committed in the house by him that was at home.

† *The Ancients used this Prepositiõn both after motion to, and rest in or on any place, indifferently with an Accusative or Ablative. Thence* Cicero *said,*

Veni in senatu.

*Cato.* In aquam macerare oportet.

*See my English Particles. c. 65. & Voss. de Constr. c. 65.*

¶ Sub *pro* ad, per, & ante, *Accusative innititur: ut,*

Sub umbram properemus. *Liv.*

Legati ferè sub id tempus ad res repetendas missi, *i.e.* per id tempus.

*Virg.*——sub noctem cura recursat, *i.e.* paulo ante noctem; vel instante nocte.

1. Sub *pro* ad.

With this right hand will I send that Trojan to Hell. *Virg.*

When the beams of the Sun burnt hot, then hasten the Sheep to coverts.

Rather than be murder'd for his money, the wise Philosopher sent it to the bottom of the Sea.

'Tis fit I be ruled by you, whether I shall go to the shades, or into some Cave. *Virg.*

2. Sub-

2. Sub *pro* per.

About the ſame time returned the Ambaſſadours from the Kings to *Rome*. *Liv.*

It was no Honour for him to be made Conſul at that time, when free men were not ſuffered to give their Votes.

For the Advocate to be abſent from Court at the time of judgment is ſcarce honeſty.

Inward heart cares, which in the day are ſtifled with buſineſs and company, in the night will return, and vex the mind, and break the ſleep.

They that are not provided of an eſtate, in the day time ſeek one.

3. Sub *pro* ante.

About the time of battel the general returned into the Camp.

Good Scholars commonly uſe to do their buſineſs at break of day.

In the twilight go birds to their neſts, and old men to their beds.

About eating time come hungry gueſts to feaſt at your houſe, who have no food to feed on at their own.

About ſun ſet my Father will return out of the Country. *Liv.*

A little before day out they carry things in baskets. *Virg.*

† Sub *for* poſt *alſo governs an Accuſative Caſe*:

Sub eas literas ſtatim tuæ recitatæ ſunt. *Cic.*

¶ *Alias Ablativum admittit*: *ut*,

Quicquid ſub terra eſt in apricum proferet ætas.

*Virg.*——ſub nocte ſilenti, *i.e.* in nocte ſilenti.

He commanded a reward to be given him, on condition that he would write no more. *Cic.*

No ſmall thievery lies lurking ſometimes under a word. *Cic.*

If you can linger awhile reſt under the ſhade, *Virg.*

Under their veſts they had nets with them. *Plaut.*

I had been no offender, if *Domitian*, under whom those things happened, had lived longer. *Plin.*

When he was not able of himself to rend the state, under anothers wickedness he defaced it. *Cic.*

Many times lies war hid under the name of peace. *Cic.*

Under colour of peace, and under shadow of alliance, are many mischiefs oftentimes committed.

It is a thing now found true, though anciently not believed, that there are men dwelling under the earth. *Cic.*

Then was the golden age, when the world was under Saturn; the silver one came in, when the world was under *Jove*. Seldom comes the better.

Under colour of a peace many times slavish conditions are imposed. *Liv.*

Under shadow of an equitable alliance we suffer bondage. *Liv.*

Under colour of justice many times most unjust things are practised.

¶ Super *pro* ultra *Accusativo jungitur: ut,*

*Virg.* Super Garamantas & Indos Proferet Imperium.

The power of the master reaches beyond his own Scholars, even to those of the Usher too.

The *Turk* hath stretched his Empire beyond *Asia* and *Europe*, even far as to the utmost borders of *Africa*.

I watched and watched for you till it was past (*super*) midnight.

He can hardly be thought an early riser, that keeps his bed and sleeps past noon time of day.

It is not past a month since I saw your Brother well and in good health.

There are above a thousand that will say, that it is past eight hundred years since *Venice* of a Country became a City.

Æneas

Æneas was a man for piety and justice known beyond the skies. *Virg.*

¶ Super *pro* de *&* in Ablativo: *ut,*

*Tacit.* Multus super ea re, variúsque rumor.

*Virg.* Fronde super viridi.

1. Super *pro* de.

And withal bethink your self what we may do about the votive embassie. *Cic.*

From Rhegium I will write to you concerning this matter. *Cic.*

*Anent* the age of *Homer* and *Hesiod*, there is amongst Writers no agreement.

I know what your mind is touching this thing.

She asked many things of *Priamus*, many things of *Hector.*

But of this matter we have said enough, if not too much.

2. Super *pro* in.

I do not like lying on the grass, though never so green and soft, in a cold rainy night.

If you would find an idle knave, look but into the parler, an you may find one there lolling on his bed.

After a great deal of buzzing about, the Bees settle on a low shrub.

It is dangerous to lie on the grass long, though in the hottest day of Somer.

Great was the courage of that Martyr, who thought himself to lie upon Roses, whilest he was lying upon Broyling Coals.

† *If* super *be anywhere found with a Genitive Case,* (*as in Paul. J. C.* Super pecuniæ tutelæve suæ;) *it is a Græcism in imitation of the construction of* ὑπέρ.

¶ Subter *uno significatu utrique casui apud authores jungitur: ut,*

*Liv.* Pugnatum est super subtérque terras.

*Virg.* —— omnes Ferre libet subter densa testudine casus.

1. Subter

1. Subter *cum Accuſativo.*

*Plato* placed anger in the breſt, luſt under the midriff.

Vertue hath all things which can befal a man under it ſelf.

I will never leave till I have found him, whether he be above or under ground.

They dug ſecret paſſages under the Sea. *Virg.*

2. Subter *cum Ablativo.*

They were forced to fight in the dark at noon time of day, under a thick ſhowre of falling arrows

Under the waters, even at the bottom of the Sea, are pearls and treaſures, equal to what the land can ſhew.

Of all the things under the whole Heavens, there is nothing hid from the eye of God.

There is no ſecurity, no not under the thickeſt target fence, from the ſtroke of fate. *Virg.*

¶ Tenus *gaudet Ablativo & ſingular & plurali; ut,*

Pube tenus.
Pectoribus tenus.

1. Tenus *cum Ablativo ſingulari.*

He thruſt his Sword into his ſide up to the hilt.

She went down into the Gulph up to the middle belly. *Ovid.*

In ſome places the water was up to the navel, in ſome ſcarce knee-deep. *Liv.*

The firſt appearance is of a man, and a maid with a fair breſt up to the privy parts. *Virg.*

*Antiochus* being conquered by *Scipio*, was commanded to rule as far as to *Taurus.*

Curio came as far as Dacia.

As far as to the neck ſhe appears above all the reſt.

The Ancients handled theſe things acutely, truly as far as words came to. *Cic.*

As

As far as amounts to title they are in some kind of warfare.

What good will Hogsheads, though of the noblest wine, drunk up to the dregs do us? *Hor.*

I first dipp'd the soles of my feet and then up to the hams. *Ovid.*

† Et loca convisit cauda tenus infera piscis. *Cic. in Arat.*

Crateráque tenus lucet mortalibus Hydra. *Id. ib.*

2. Tenus *lum Ablativo plurali.*

For him it is enough of conscience, to let down himself into warm water up to the groin. *Col.*

The *Syrens* up to their brests were all fish, but in the rest of their bodies were like Virgins. Like them is worldly pleasure, which hath a fair face, but an ugly tail.

Easily is that River passed over, where the water takes but up to the Ancles.

Many, too many there be, who as far as words come to are very honest men, but in their deeds are errant knaves.

His head and shoulders are above water, but up to the armholes he is under water.

¶ *At Genitivo tantùm plurali: ut,*

Crurum tenus.

His body is all leprous from the ancles and toes up to the lips and ears.

*Cepheus* is hidden before, being thrust down into the waters as far as to the loyns.

He will not easily disengage himself, who is in a quagmire up to the knees in mud.

Those reports of the Assembly were hot as far as Cumæ. *Cic.*

Dewlaps hang down from their chins as far as to their legs. *Virg.*

Many healthful persons as to their bodies, have sick Souls, and wounded Consciences.

As far as comes to nurses, the Children are well and carefully provided for.

† *The*

† *The Genitive plural after* tenus *is moſtly of words of the Dual number: as,*

Aurium, genuum, lumborum, crurum.

† *Flacc. in Argonaut. hath an Accuſative with* tenus; Et Tanaim tenus immenſo deſcendit ab Euro: *if it ought not rather to be read* Tanai, *as Voſſius ſaith it ſhould, and as Carrio publiſhed it.*

¶ *Præpoſitiones, cùm caſum amittunt, migrant in Adverbia: ut,*

*Virg.*---- longo pòſt tempore venit.

*Id.* Ponè ſubit conjux, ferimur per opaca locorum.

*Id.* Coràm, quem quæritis, adſum Trojus Æneas.

What you told me as news yeſterday, I had heard four days before *(ante.)*

And a few days before, when he might eaſily have been brought out of Priſon, he would not. *Cic.*

To be wary before, is the way to eſcape being ſorry afterwards.

We that live at home ſeem happy unto you, as you on the other ſide *(contra)* ſeem happy in compariſon of us. *Cic.*

As thoſe are miſerable that die in infidelity, ſo on the other ſide are they happy that die in the faith.

If ſhe ſhall commend his beauty, do you again *(contra)* commend hers.

We perceive by our ſenſes and underſtanding thoſe things which are without *(extra.)* *Cic.*

Many a fruit, which on the outſide is lovely to ſee, is unpleaſant to be taſted.

Nothing was left without which could be ſeen.

For a certain it pants, and is moved like another living Creature, being covered on the inſide *(intra)* with a very ſoft and firm covering of a membrane. *Plin.*

Theſe veſſels and covers ſhould be well pitched both on the outſide and within. *Col.*

You

You may read a Copy of that Letter written beneath (*infra*.)

Thoſe parts of the ſtomach which are lower than (*infra quam*) that which is eaten are widened; but thoſe which are above, are contracted. *Cic.*

If the Fiſher caſt the net below, then he prevents the Fiſh from eſcaping. *Plaut.*

Your loſſes ſhall be made up with the ſpoil of all the Towns round about (*circa*,) *Liv.*

I would have you come and ſee our walks when you can, and thoſe things which are round about.

All the Country round about being waſted, he knew the Enemy muſt come to extreame want. *Liv.*

I began to take a view of the Countries all about (*circumcirca.*)

Good and bad, ſtrong and weak, all alike (*juxta*) were killed. *Saluſt.*

Others alike innocent were brought to puniſhment. *Liv.*

Hard by ſits the chief of the furies. *Virg.*

He ſupported me with other kindneſs, even as if he had been my Brother.

The goods of thoſe that were away, as well as of thoſe that were ſlain, were divided. *Liv.*

As well known you the buſineſs as I do.

Before, behind (*pone*,) on the right hand, or the left, upwards, downwards, are ſeen the prints of divine providence.

Looking back he ſees behind a ſerpent of a monſtrous bigneſs.

The other part of our fleet comes ſweeping along the Sea behind.

I ſend *Trebatius* to you, and to ſend him, as that at firſt I thought fit to ſend him of my own mind, but after (*poſt*) on your invitation. *Cic.*

And a little after he looked up rowards Heaven.

That money was recovered many years after. *Cic.*

But after being royally entertained, we ſat up talking till it was far of the night. *Cic.*

Why would he rather have it ſought ſo long after, than forthwith? *Cic.*

Hard by (*propter*) there is a kind of grot. *Ter.*

Go into the Chamber, and there may you find a Father ſick on one bed, and hard by two Sons on another.

Aquarius hard by waters an obſcure river with his right hand. *Cic.*

In the other matter, there was no reaſon why himſelf ſhould not Judge otherwiſe (*ſecus*) of himſelf. *Cic.*

He meets him about eleven a Clock, or not much paſt it. *Cic.*

What I ſpake in the caſe of *Scævola*, I ſpake no otherwiſe than as I thought. *Cic.*

On this ſide and on that, above and beneath (*ſubter*) I am preſſed with difficulties. *Plaut.*

Then beneath the Sun taketh up almoſt all the middle Region. *Cic.*

Your Habitation after this life will be, either above in Heaven, or beneath in Hell: it is good aſſuring of your ſelf of a good place in time.

The Ancients ſaid, that all theſe things which are above (*ſupra*) and beneath, were one thing. *Cic.*

Thoſe things alſo did move me, which I had ſaid before. *Cic.*

A woman of ſo modeſt and graceful a look, as nothing can be more. *Ter.*

If you go on in your inquiry, you will be able to diſcern Piſcis placed above. *Cic.*

They gave ſo briſk a charge to the Enemy, that they were no longer (*ultra*) able to ſtand their ground. *Liv.*

Nor may I carry this further? I do not like it. *Plaut.*

If probable things be ſaid, ye need require nothing more. *Cic.*

Under our Prince we enjoy peace, property, liberty; what would we have more?

Him unaware he ſecretly (*clam*) kills with his

his ſword, being ſecure of the amours of his ſiſter. *Virg.*

Many things openly he carried to his houſe, more things he ſecretly removed out of the way. *Cic.*

They that ſin ſecretly, will be judged openly.

Sometimes he mightily inveighs againſt ſin openly (*palam*) who loves and practices it ſecretly.

Be not ſecretly one thing, and openly another: nor openly commend, what you ſecretly condemn.

And hard by (*prope*) you will ſee under his brite breſt the litle ſtar of Andromeda. *Cic.*

Orion ſets almoſt in the end of night.

Take heed what thou doeſt; near is the time when thou art to give an account of thy doings, and nearer is the judge to whom thou art to give that account.

# *Interjectionum Conſtructio.*

The Interjection.

*INterjectiones non raro abſolutè & ſine caſu ponuntur; ut, Virg.* Spem gregis (ah!) ſilice in nuda connixa reliquit.

*Ter.* Quæ (malum!) dementia?

What *(hem)* muſt I tarry here by my ſelf two days without her?

All things are done and paſt, ha! *Ter. And.* 1. 5.

Oh, in good time I am looking of you. *Ter.*

Oh Pamphilus, in a time as good as can be do you meet me. *Ter. And.* 4. 2.

Hark yé (*heus!*) near is my ſhirt, but nearer my ſkin. *Ter.*

But hear you, me thinks I ſeem to be concealed by you. *Cic.*

Hold, hold, who is this? if my memory fail me not, I have ſeen him before. *Ter.*

Ho, ho, open the door, here ſome body. *Plaut.*

Ho, call Davus out, I would ſpeak with him quickly. *Ter.*

Hark you, whiſt (*St*) tarry, Clycerium's door creak'd. *Ter. And.* 4. 1.

Our maſter's juſt here, huſht, not a word more.

I have only one ſon, a young man, alas (*ha!*) what ſaid I, that I had one? yea I have had one. *Ter. He.* 1. 1.

You may have her. P. I have her? alas (*ha!*) you know not what a peck of troubles I am in. *Ter. And.* 4. 1.

It is a thing to be believed, that any man ſhould purchaſe his own commodities, with the diſcommodities of another?

there? Alas? *Ter. And.* 4. 1.

Alas, should he have transacted so great a concern so carelesly? *Ter. And.* 1. 5.

I was never able to understand, that marry must (*vah*) crafty counsel. *Ter. And.* 3. 4.

And 'tis you it seems that quarrel with my doings, marry must, a pretty fellow!

Hoida, a pander will not have me speak unreasonable things! *Ter. Ad.* 2. 1.

Mary (*oh*) I give credit to you, you gallowband? *Ter. And.* 3. 5.

Lay your hand gently on my sore; oh you hurt me!

Well aday (*eheu*) in how fat a pasture is my bull lean. *Virg.*

Ah, hard hearted man is he, whosoever stays in town. *Tibul. l. 2. cl. 7.*

Alas! the condition of this time. *Cic. Antiq.*

Well aday wo's me. *Ter. Phor.*

Au (*au*) my Pythias, what monster's that? *Ter. Eun.* 4. 3.

Peace for shame, my man, art thou in thy wits? *Ter. Ad.* 3. 2.

O (*ô*) God save you, Pamphilus. *Ter. And.* 1, 5. 32.

Is it you, dear Titus? O may all your love to me be a thousand times over requited by God.

O that I were able to repair mankind by my father's arts! *Ovid.*

O ancient house, alas (*heu*) by how unlike a Lord art thou Lorded over! *Cic.*

Alas, alas, how wretchedly have I cast away what I bestowed on thee! *Plaut.*

No more (*oh!*) there's now enough; no more little book. *Hor.*

Oh, I am weary of reckoning up our present infelicities, let posterity recount them.

Pa (*papæ*) what a one's that girl of yours? *Ch.* Her face is of a new shape. *P.* O strange! *Ch.* Her colour natural, her body solid and fleshful. *Ter. Eun.* 2. 3.

The whole world, O strange! now a days acts

in maſquerade; ſcarce one in ten is what he ſeems, or ſeems what he is.

† *Note, ſeveral of theſe, and other Interjections beſides thoſe mentioned in the Grammar, are found with diverſity of Caſes, as well as ſometimes without Caſe. Thence,*

*Ter.* Vah mea Antiphila!

Vah homo impudens!

Vah inconſtantiam! *Cic.*

Hem mea lux, meum deſiderium!

Hem poſthume, tume es Curii filius? *Appul.*

Hem hominis audaciam!

*So Cic.* Ah inquit patres conſcripti, non ego mihi illum iniquum ejero verum omnibus.

*Virg.* Ah virgo infelix!

*Ter.* Ah me miſeram!

¶ O *exclamantis, Nominativo, Accuſativo, & Vocativo jungitur; ut,*

O feſtus dies hominis!

*Virg.* O fortunatos nimium, bona ſi ſua nôriunt, agricolas!

*Id.* O formoſe puer, niminm ne credi colori.

¶ *Certain Interjections require a Nomiuative Caſe: as*, O feſtus dies homonis!

1. O *cum Nominat.*

O father! O country! O houſe of Priam!

O heaven! O earth! O ſeas of Neptune! *Ter.*

O ſtout man and a friend, thus to flinch me in my dangers and fail me in my needs! *Ter.*

O ſun! O moon! O ſtars of heaven! what wickedneſs is done on earth, aad yet theſe with draw not their light, nor refuſe to ſhine!

O friends! O countrymen! O citizens! what is folly, what is madneſs, if that be not, for men to ſtudy their own undoing, and wittingly and wilfully to pull miſchief upón themſelves!

O fortunate men, whoſe walls are now araiſing! *Virg. Æn.* 1.

2. O

2. O *cum Accuſat.*

O the very great force of error! ſhall the birthday of the city too belong to the force of ſtars, and of the moon! *Cic. de Divin l.* 2. *c.* 47.

O the times! O the manners! *Cic. in Cat.*

O pleaſant prank, and worty to be laugh'd at by Cato!

O unfortunate young man! O wicked Parmeno that brought him hither! *Ter. Eun.* 5. 4. 22.

O a thing very unagreeable with my manners! *Cic. Att.* 5. 10.

O over happy England, knew it but its own happyneſs!

O admirable clemency, and worthy to be graced with all praiſe. *Cic. pro. Leg.*

O brave keeper of ſheep, as they ſay, the wolf.

O wonderful love! O ſingular good will! *Cic. pro Oppio.*

O fair face, I'll never think of woman more! *Ter. Eun.* 2. 3.

He is talking I know not what about love; O unfortunate old man! *Ter. Eun.* 2. 3.

O acute men, in how few words do they think the buſineſs done! *Cic. de Div. l.* 2. *c.* 48.

O incredible madneſs! for not every error is to be called folly. *Cic. de Div. l.* 2. *c.* 43.

3. O *cum Vocat.*

O my Æſchinus! O my dear brother, how glad am I that things go well with you! *Ter. Ad.*

O my Demea, we have more wit for any thing at another age! *Ter. Ad.*

O Davus am I ſo contemned by you! *Ter. And.* 3. 2.

O my Pomponius, how happy are you, who, when all are enemies one to another, have none an enemy to your ſelf!

O Francis, how ſorry am I, that no reaſon, no intreaty, no kindneſs, no unkindneſs, ſhould work upon you, to do your ſelf good?

O holy Apollo, who inhabiteſt a certain middle part of the world, with thy oracles Chryſippus filled a whole book. *Cic.*

¶ Heu & pro, *nunc Nominativo nunc Accusativo, adherent: ut,*

Heu pietas!

*Virg.* Heu prisca fides!

*Id.* Heu stirpem invisam!

*Ter.* Prô Jupiter! tu homo adiges me ad Insaniam.

*Id.* Prô deûm atque hominum fidem!

Prô sancte Jupiter! *apud Plaut.*

¶ *Certain an Accusative: as,*

Heu stirpem invísam!

1. Heu *cum Nominat.*

Ah pure honesty! ah primitive syncerity! whereabout in the world are they now adays to be found?

Ah Christian obedience! where is it to be seen, since [redacted] rebellion usurped its place?

Ah charity, how is it starved even in hottest places and times!

Ah holy Religion, how hath Atheism chased it out of the world!

Ah learning who is an enemy to it but ignorance!

Heu *cum Accusat.*

Wo is me unhappy woman! *Ter.*

Wo is me wretched man! how shall I rid my self, from the chains of sin, and the snares of temptations?

We sent embassadors; wo is me miserable man, why am I compell'd to speak concerning them! *Cic.*

Ah unfortunate kingdom, that hath changed loyalty for rebellion, quiet for trouble, peace for war!

Ah wretched times, when sobriety is a crime; honesty a snare, and religion a shame!

Ah wo's us, that in this our day we know not the things which belong to our peace!

Prô *cum Nominat.*

O faithful citizens of Thebes! Men, Eigh, do you cry you hangman? *Plaut. Amph.* 1. 1.

O Grief that men should love war better than peace, and delight to live in troubles

bles when they might be at quiet.

O the Immortal Gods, what a day has here ſhined! *Cic.*

O ſadneſs, that ſacred Majeſty, the image of Divinity, ſhould not find reverence in the hearts of thoſe whom it is due from!

O holy ſervants of God, let me live the life, and die the death of ſuch men!

O joy, that there is a reward for the righteous not here only, but hereafter too!

O heavens happineſs, wherein is joy without ſorrow, holineſs without ſin, life without death!

2. Prô *cum Accuſat.*

¶ *And the ſame* prô *will have an Accuſative Caſe: as,*

Prô deô atque hominum fidem!

O the faith of the Gods! a foul fact, regicide. *Ter. Enn.* 5. 4.

O the faith of the magiſtrates, how is innocency wronged by unconſcionableneſs!

O the brazen face of the man, how he confronts truth with lies!

O the honeſty of the age, where's the man you can ſafely truſt!

O the diſſimulation of men, how is wickedneſs deſigned under the ſhew of holineſs!

3. Prô *cum Vocat.*

¶ *Certain a Vocative; as,* Prô ſancte Jupiter! *Cic. Phil.* 2.

O good God, what days were ever evil, if thoſe be not wherein we live! if ſin be it which makes days evil!

O great Jehovah, what impudence is this, that men ſhould dare with noon days impieties to provoke thee to thy face!

O ſweet Jeſus, what lives do ſome live, who preach thy word, and call themſelves by thy name!

O holy Spirit, how ſad is it that men ſhould arrive to that wickedneſs, not only to reſiſt thy grace, but to deſpiſe it!

O poor Church of England thou art floting upon tempestuous waters, when wilt thou settle, when wilt thou rest?

¶ Hei & væ *Dativo apponuntur: ut,*

*Ovid.* Hei mihi, quod nullis amor est medicabilis herbis!

Væ misero mihi quanta de spe decidi!

¶ *Certain a Dativo: as,* Hei mihi!

1. *Hei.*

Wo is me, wretched man that I am, who shall deliver me from this body of death?

Wo's me miserable man, who at the same time hate sin, and yet commit it!

Wo's me what shall I say, what shall I do, to preserve peace, and prevent war! *Ter.*

Wo's me! learn to be a father from them who truly know. *Ter: Ad.* 1. 2.

Wo's me, that having escaped the evils of one war, I should live to see the miseries of another!

Wo's me how shall I appear before my judge without my advocate!

Wo's me, what a grief is it that any should perish, whom Christ did shed his blood to save!

2. *Væ.*

Wo to those that are conquered, who e'er be the conquerours!

If I find you out who you are, wo be to you lawyer!

Thus saith the Lord God, Howl ye, wo worth the day! *Ezek.* 3. 2.

Wo's me, wretched man that I am, how have I hung all this while betwixt hope and fear! *Ter. And.* 2. 1.

Wo is unto Ministers of the Gospel, if they preach not the truth of the Gospel!

Wo to those men, who are Christians in name only, and not indeed!

Wo be to them who continue in sin because grace abounds!

Wo be to those whom death leaves, and judgment finds under unpardoned guilt!

¶ *But*

¶ *But Voſſius (the oracle of modern Grammarians) will not allow any Caſe to be governed of any Interjection; but will have thoſe Caſes, which are joyned to Interjections, to be either ſufficiently conſiſtent of themſelves without thoſe Interjections: or elſe to be governed of ſome other word in the mind of the ſpeaker, but ſuppreſſed through the affection or haſte of the ſpeaker.*

*So as that,* O vir fortis atque amicus, *in Ter. Phor.* 2. 2. *ſhall be taken as if it were,* O quam es vir fortis atque amicus.

*So,* O fortunatos nimium, *in Virg.* 1. *Georg ſhall be thus ſupplied,* O quàm dicamus vel credamus fortunatos.

*That alſo of Cic. Phil.* 3. O præclarum cuſtodem ovium, ut aiunt, lupum! *ſhould be conceived as ſpoken,* O quam habemus præclarum cuſtodem!

*So,* Prô deûm atque hominum fidem! *in Ter. And.* 1. 5. *muſt be made up by underſtanding* imploro.

Prô dolor! *intirely muſt be,* Prô quantus hic eſt dolor!

Heu ſtirpem inviſam! *in Virg. Æn.* 7. Heu quàm inviſam ſtirpem vide!

Hei *and* væ *muſt by an* Enallage *be put for Nouns importing thoſe affections, which are ſignified by the Interjections.*

*But in regard the Romans did uſe to ſet ſuch and ſuch Caſes, after ſuch and ſuch Interjections; and their uſing to ſet words this or that way, is the rule of Government of words therefore ſome may be apt to think, that Interjections may as properly be ſaid to govern Caſes, as Nouns, Verbs, or Prepoſitions.*

*And aſk why* mihi *may not as well be ſaid to be governed of* hei, *as* ignibus *of* in *I interpoſe not my judgment, but leave the reader free to his own determinations: Only deſiring his pardon for any miſtake he finds in this Work, and his prayer for Gods acceptance of the Author.*

The Figurative Construction, so far as it is capable of exemplification in English, is already exemplified in the rules about the Concords: and therefore, that I may not *Cramben bis coctam reponere*, I here desist.

# *FINIS.*

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